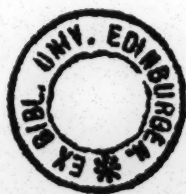




N.3.

The Portraiture

*of Hypocrisie, lively and pithilie
pictured in her colours: wherein you
may view the vglieſt and moſt pro-
digious monſter that England
hath bredde.*



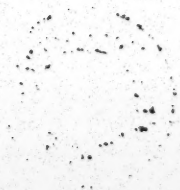
LUKE VI.

Why call ye me Lord, Lord, and do not the things that I ſpeake.

APOC. III.

*I know thy workes that thou art neither cold nor hot: I would
thou werelt cold or hot. Therefore becauſe thou art luke
warne, and neither cold nor hot, it will come to paſſe that
I will ſpue thee out of my mouth.*

❖ Imprinted by Robert Robinſon,
for Thomas Newman. 1589.





To the vertu-

ous and right worshipful
Sir *Anthonie Therold* knight, his
duetifull and dayly Oratour John
Bate, wisheth health and prosperitie
with increase of godlinesse, full perfe-
ction of all Christian knowledge
and happinesse, euerlasting
in *Christ Iesus*.



*H*aving often con-
sidered the sundry
curtesies which I
haue receyued at
the handes of ma-
nie, to whom I must and doe confesse
my selfe deeply indebted, and un-
able in anie small part to repaie. I
A iiij. finde

THE EPISTLE

find none to whome I ought to acknowledge my self so dutifully bound for their benefits, as to your worshippe, the great bountie whereof I haue often and plenteously tasted: for which cause partly pricked forward by duetie, as also encouraged through your singular courtesie, knowing you to be a fauorer of the Gospell a macenas to learned men and good literature, a good member to that weale Publike wherein you liue. I am so bold to craue Patrocinie to this litle Dialogue; in which is pourtrayed certaine Worldlings Hypocrisies: which I do not present as though the portrayture it selfe were worthie acceptaunce, but as an earnest penie of my wel meaning
and

DEDICATORIE.

*and testimonie of a gratefull minde.
After that I had throughlie pondered howe greatly manie in the dotage of this world doe deceiue themselves vnder the cloake of falselie challenged Christianitie, who accompt it as easie a matter to bee a christian, as it is to say the Lords prayer, the Creede, and ten Commandements, and who also esteeme themselves sufficiently to haue discharged their dueties if they come to the Church for fashion sake, heare a litle, and practise lesse: I thought good to set a broch certaine commō Hypocrisies too commonly hatched in the commō wealth of England, which litle labour my desire is, may bee accepted of the vertuous and*
A iiij. god-

THE EPISTLE

godly, for as for the godles & wicked their censure much I esteeme not, unto whom wee maie well saie, as doth Augustine, what doth it profit them to bee called that they are not, and to vsurpe a straunge name: if they loue to be called christians, let them shewe foorth the fruite of Christianitie, for Christians haue their names of Christ, and therefore as they challenge the name by inheritance, so must they bee coheires of his holinesse. If they will bee as they would be called, let them learne to crucifie the concupiscence of the flesh, and mortifie the lustes thereof. If they will be called faithfull, as they trust in the mercie of God through Christ Iesus,

DEDICATORIE.

Iesus, so let them exercise themselves
in all good workes : if they will bee
called the members of Christ, let
they take paines to frame themselves
according to their heade as farre
forth as it is possible in this life: hol-
ding themselves assured that it is
vnpossible the head should be of one
will and the members of an other.
If a man boast that he feareth God
and liueth christian like, & neuer-
thelesse contemneth God & casteth
his commaundements behinde him,
not doing him honour in heart by
obediencie, to whom with lippes hee
acknowledgeth subiection, is it not
too too grosse hipocrisie? True it is
indeede these men can pretend and
carry a goodlie show that they loue

A v

God

THE EPISTLE

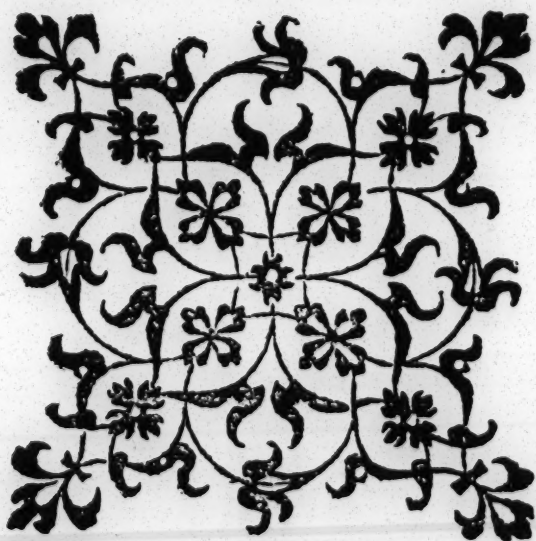
God, it is nothing els but a sinneful
& baſterdlie loue: for if the hollow-
neſſe of their hearts were laid open,
wee ſhoulde finde that they hate
him, for like as malefactōrs coulde
wiſh in heart there were no Judge,
no order, no pollicie, no gouerne-
ment in the world, that they might
cōmit miſchiefe with more libertie:
euen ſo theſe, what copie ſoeuer their
countenance carrieth, in mind they
deſpiſe God, and if it were poſſible,
woulde plucke him out of heauen.
Thus hoping your Worſhippe will
ſhield this litle portraiture frō the
aſſaults & cenſure of others which
are led more by affection, then rea-
ſon: I ceaſe and craue pardon, for
daring to preſent ſo ſlender a gift,
which

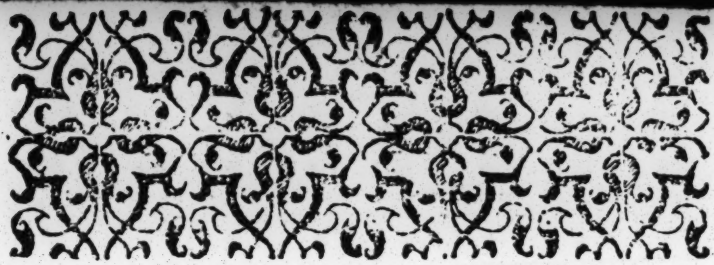
DEDICATORIE.

which I acknowledge, is not beautified with flowers of humane wisdom, nor indited with eloquent stile, as those commonly are which are set forth to the world, rather to feede the humors of wanton readers, then for anie delight to doe good, wishing to your Worship long life, increase of knowledge, perfect felicitie of the life to come.

Your humble Orator.

John Batt.





To the Christian Reader.

TH E lamentable securitie (good christian Reader) of verie many men who by their life & conuersation doe shew that either they acknowledge no God at al, or think that God (as it is in *Homer*) doth so dallie out the time amongst I know not what *Ethiopians*, that he hath no leasure at all to looke on the state of mankinde: hath moued me to set abroch this litle portrature of hypocrisies, wherein the corruptions of such double faced protestants are in
some

To the Christian

some part discovered, whose actions are not answerable to their christian profession. For although these men, maruellous wise in their owne conceits, perswade themselves that they are sufficiently learned vnto saluation: yet are their cogitations darkened, and they are strangers from the life of God, through the ignoraunce that is in them. And therefore the life of these men may not vnfitly bee compared vnto the life of a madde man, or one that is infected with the falling sickenes. For euen as madde men, or they which are spent with the falling sickenes, do wound themselves & know it not, do strike themselves and feele it not, & euen them when they thinke them selues to stande fastest, do slippe most suddenly into dreadfull daunger: euen so these men, which perswade themselves

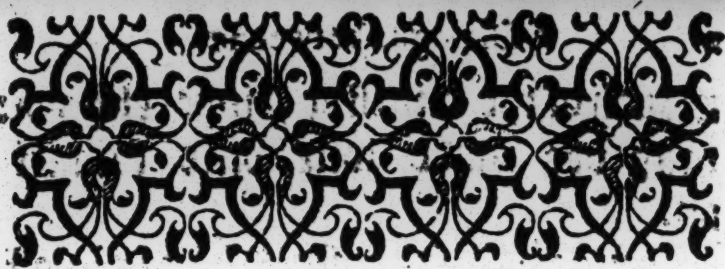
Reader.

selues that they bee sharpe sighted,
when they are as blinde as they that
are blind on both eyes, are so far past
all sense of sinne and feeling of Gods
iudgements, that though they bee
strike, they know it not, & although
they bee beaten, they feele not the
blowes. No, they thinke that they
walke in the light, when they grope
vp and downe in grosse and palpa-
ble darkenesse: they thinke they liue
when they abide but in death, and
promise to theselues libertie, being
(in verie deede) those bondslaues
of the diuell, which plucke vpon
their owne pates a speedie damnati-
on. The patterne of which care-
lesse men thou mayest behold in the
person of this carnal *Autophilus*, who
in his discourse with the good chri-
stian *Philoxenus* to smoothe his sins
& hide his hypocrisie, hath alwaies
an

To the Reader.

an excuse as good as an Aperne
made of figtree leaues : here in my
onely desire is , that this my poore
labour may bee accepted of
the Lord , and profitable
to his people.





A DIALOGVE

no lesse pleasant than profitable, betwixt the good Christian *Philoxenus*, and the carnall *Autophilus*, wherein such worldlings are perfectly depainted, as hide their hypocrisie vnder the colour of falselie chalenged

Christianitie. By John Bar Master of Artes, and student in Diuinitie

Philoxenus. Autophilus.



Did meruaile Autophilus, to see you march towardes the Sermon so speedilie. I trust that the spirit of y^e Lord hath wrought some good worke in you, that you are desirous to learne wisdom at the
mouth

mouth of the minister, whereby you may bee made wise vnto saluation.

Autoph. Trulte sir, I haue almost forgotten you, it is so long. since I did see you. If you knew the intent purposed wherfore I came to the preaching, or the profite which I haue reaped thereby, I suppose you woulde rather condemne me for my intention, than commend me for the commoditie that I haue gained at the mouth of the Preacher.

Philox. Few such words Autophilus may suffice. They sounde of the spirite of iniquitie. I woulde be sorie that your minde shoulde meete with your mouth herein.

Autoph. Woulde you wishe mee to sweare, as I am an honest man and a Christian, I speake what I think, and which you, if you vrge me, shall vnderstand at large.

Philox. I perceiue your complexion is cholericke, take heede you baplat not your patience, and sweare not by your honestie. But since you haue called

called your intent in question. May I
traue the cause of so greate hast, for
your pace declareth, you were loth to
come too late.

Autoph. Be there none here but we
our selues?

Philox. None at all as I sup-
pose.

Autoph. Will you conceale it, if
I make manifest my minde vnto
you?

Philox. Perswade your selfe, that
I am your friende in these thinges
wherein neither God is dishonou-
red, nor your Christian brethren hin-
dered.

Autoph. Tush I like not con-
ditions, perhappes it concernes my
credite to conceale the cause heere
of.

Philox. If either your credit or com-
moditie bid honestie farewell, I am
not meete to make your secret friend.
I hope there is no daunger in broa-
ching so honest a matter as this is.
Why therefore should you make it so
curious?

Autoph: Because I knowe not the intent of the demander, howbeit as I desire not to disclose it, yet because I am loth you should war ielous, you shall not departe vnsatisfied. Beléue me Sir, I went more for fashion than for fauour, that either I did beare to maister Doctoꝝ or his doctrine.

Philox. I thought how I should find you Autophilus, you made the matter so curious, I feare mee in the ende I shall finde you an hypocrite.

Autoph. You cut mee off before I come to a full period: the sense is yet vnperfect. If there had beene no greater occasion to haue mooued mee to come to this place, than the profite I thought to haue reaped at the hande of the preacher, we had not met heere to daie.

Phil. Is there anie thing more commodious (miserable man) than to seek to saue thy soule? Is anie thing more necessary than to hear the word preached, or any iewel more pꝛecious than wisdom?

Autoph. O Sir, I came to receiue
money

money this daie ; to the value of two hundred pounds , & as I am an honest man I esteeme more of two hundred pounds, than of three hundred preachings. For if you thinke that I came so speedilie to heare a Sermon, you are greatly deceiued , notwithstanding hearing the report of the man to be famous, that he was a stranger and an excellent fellow, I thought good to go see him for companie sake. But shall I tell you Philoxenus : in that minde I am in, I will neuer heare him againe whilest I live.

Philox. Doe you not like of him as a good messenger , that will without feare or favour discharge his duetie , and manfullie declare that message which was ministred vnto him.

Autoph. Messenger or not, I know not what hee hath in charge ; but one thing I am sure of, that such as hee, cry farre vnto us to bee made magistrates, heere is nothing nowie a daies in the mouthes of a greate number of them , but crying out against couetousnesse, vsurie, briberie, belly chere,

surfetting, drunkennesse, and such like.

Philox. Tell me Autophilus, wherefore he is bunnete to be made a magistrate?

Autoph. Wherefore? because pride, couetousnesse, vaine glorie, whoore-dome, lecherie, shoulde kisse the Rocks.

Philox. And no lesse woorthie, for if I may bee iudge, the gallows is too good for them. But in deede such hath bene the corrupt nature of the wicked and vngodlie of this worlde, that they haue alwaies loathed such as would simplie & in singlenes of hart tel them, or frelie reprove them for their manifest sinne & manifolde transgressions. In the prophet Esay his time the people cried out to the seers and prophets y they would speake flattering things vnto them. Abner coulde neuer abide Rispah Isboseth, to tell him of his going into Rispah his father Saules concubine: The Prophet Micha telleth vs that the sinne companions of his time liked well of such Prophets as would

Esai. 30.

2 Sam. 3

Mich. 2.

should prophesie vnto them of Wine
and strong drinke. The same cankered
corruption, if not more grienous, is at
this day. The wicked best like of those
ministers which either can saie no-
thing, or else flatter and sooth them vp
in their sins, taking them as it were
by the hande, and lulling these grace-
lesse babes a sleepe in the cradle of se-
curitie: They best like of those which
dabbe with vntempered moyter, and
solue entising pillowes vnder their el-
bowes: which preach vnto them of
Wine and good Ale, of rioting, reuel-
ling, and running vnto all manner of
vngodlie excesse: I remember the
Prophet Amos hath a complaint a-
gainst the rulers of his time, that
they would make hauocke of the
poore and needie for olde shoes. If
the same Prophet were now liuing, he
would adde to this another complaint
as grienous, that the ministers of our
time are so wicked and vngodlie, that
they wil smother the sinnes of men, &
sell the truth of G D D for mourning
golons, for tieth cocks, & tieth sheues.

The wic-
ked would
haue their
sinnes
smothered

Amos. 8

I woulde to God that wofull exper-
 ience proued not this to be true: for un-
 doubtedly although a man were so blot-
 ted and blurred, that all the water in
 the sea could not washe him, yet shall
 you finde one flattering tongue or o-
 ther, that will support him in his sins,
 and iustifie him in his uncleannesse,
 and although he were as black as the
 blacke horse mentioned in the Reue-
 lation, yet shall ye find a blacke Pro-
 phet with a blacke mouth, and an
 headlong tongue will colour him as
 white as the white sheepe that is new
 come from washing; and if a false
 tongue coulde doe more than that, it
 is set to sale for a small price. Thus
 the children of GOD are bereft and
 robbed of their garmentes, when flat-
 terers giue titles, and iustifie the
 wicked in their abominations.

Autoph. I tell you troth Philox-
 enus, to speake what I thinke, I vt-
 terlie mislike of these sawcie mar-
 chauntes which checke and controule
 their superiours: there is nothing
 but the lawe, damnation, damna-
 tion.

Discrete
Ministers
not vnlike
to skilfull
Chirurgi-
ans.

you be trucebreakers of the Lords covenants, & yet looke to be flattered: will you impeach the Lords honour, blaspheme his holy name, tread & trample vnder foote his glozy, and yet heare of mercy: will you steale, murder, commit adultery, & yet heare of nothing but the gospel: wil you rest in sin, liue in error & ignorance, sling ouerthwart the fields after your owne disordered lusts, walke in the by-paths of vngodlines, & yet make no reckoning to be rebuked? What skilfull Physicion or experienced Chyrurgian, will apply a supplying salve to an old festred soze: and not rather vse searing, launsing, cersing and searhing of it to the bottoome: no, no, grosse humors must haue strong purgations, festred sozes must haue sharpe salues. Knobby timber must haue hard wedges: & rough horses must haue rough riders. It is a lamentable thing to consider the woful estate and condition of our daies: such pillage and pollage, such guile and disguising of matters, such swearing, searing, & tossing of the name of God like

like a tennisball, from one blasphemous
to an other, such leasemongring and
inbauncing of rentes, such pride, rio-
ting, and ruffanisme, such drunken-
nes and surfeting, such wantonnesse
and chambzing, that wickednes doth
rage as a water floude, and iniquity
hath gotten the vpper hande: and yet
notwithstanding men fret like cha-
fed Bulls when they are brotherly
reproued for their wickednes. As tou-
ching saint Paul, it is true that he is a
Minister of the gospell: But it is not
true that he alwaies dealeth with
the spirit of milnes & lenity, for with
the proud & arrogant he dealeth more
sharply, & more roughly: looke & behold
the Euangelists with a single eye, & see
howe sharply Christ Iesus dealeth
wth the scribes & pharises, although they
bragged & boasted as much of their vp-
right cōuersation as do our english hy-
pocrites: although they sat in Moses
chayre & taught the law, yet are they
called of the son of God a wicked & an
adulterous generation, blind guides,
painted sepulchres, the sonnes of the
Deuill.

Luke 18.
Math. 23.
Iohn 8.

Phil. 3.

Order pre-
posterous
to preach
the gospel
before the
lawe.

deuil. Where were in saint Pauls time
such as made their bags and baunts
of the law: yet are they called of the
Apostles dogs, euill workers, enemies
of the crosse of Christ. Wherefore
there ought to be a singular wisdomme
and discretion in the ministry, to di-
stribute the wordes of truth aright, to
breake to euerie one his portion of
the bread of life, to preach the lawe to
whom the law belongeth, and the gos-
pel to whom the gospell appertaineth,
Judgement to whom Judgement be-
longeth, and mercie to whom mercie
appertaineth. For to preach mercie &
forgiuenesse of sinnes before men see
their sinnes and know their miseries
by the preaching of the lawe is to
preach the gospell impossibably: hee
that doth not see his sinnes in the law
as it were in a glasse is ignorant
what miserie is in himself, and what
mercie is in God.

Autoph. Well Philox. I perceiue
you are become a fether of a left wing,
I knewe when it was not so with
you, howbeit this geare will take no
colour:

colour: neither can I see but that a great number haue done more harme then good by their preaching. It is a piteous case to see howe those townes which haue had honest simple men, and quiet soules that would not meddle with other mens matters are now troubled and molested by a companie of saucie fellowes who can abide no good fellowship, no sportes, no pastime, no not so much as vpon the Sunday. Was not good fellowshipe (thinke you) blessed before they were borne? I can tell you Philox. there bee a thousande of this minde, that if the bloudie pretence of the proude Spaniard had taken place, we might haue thanked these busie fellowes for it.

Philox. It was with me Autoph. sometime as it is now with thee, both blinde in iudgement, and corrupt in conuersation: I did prostitute my selfe vnto all kinde of wickednes, hauing no sence of my sinnes, no feare of punishment, no feeling of the iudgements of God, untill such time as the
 Lord

Lord by the preaching of his word, &
 the powre of his holy spirite, gaue me
 new eyes to see better, & a new heart
 to discern better: after ward, as a man
 come out of a dumpe, I wondred at a
 grosse & palpable darkenes wherein I
 was before, neither haue I had this
 feeling in my selfe: but also I haue
 known & do know many which before
 their conuersion, & inward alteration
 of mind, were reputed for as ciuill ho-
 nest men as euer trode vpon a shoe, as
 substantiall men as any were in the
 parish they dwelt in, as simple dea-
 lers, honest liuers, good housekeepers,
 as any of their neighbours, neither
 was it neede to tell them of it, and yet
 now y^e the Lord hath effected an alte-
 ration & change in them, they thinke
 far other wise of themselues, their eyes
 be opened, & their iudgements illumi-
 ned. For now they see, that which they
 saw not before. Now they vnderstand
 y^e there is great ods betwixt the iudg-
 ment of God & the iudgment of men,
 & that God oftentimes in iust iudge-
 ment condemneth whom y^e world vn-
 iustly

Mark this
 ye ciuill
 honest
 men.

Luke. 16.

fully iustificeth. I speak this Autoph.
because thou callest me a fether of the
left wing, wherin y^e dealest after y^e ac-
customed maner of hypocrites which
speak reprochfully of me couerted vn-
to God. For y^e world loueth his own &
bristleth & stormeth whē as God pluc-
keth away one fether frō his wings.

That which thou obiecest against y^e
ministers & zealous followers of y^e gos-
pell is no nouelty, how y^e they are the
cause of strife, sedition, wars, boyles,
hurkiburlies wherewith y^e world is dis-
quieted: against which standzons spee-
ches & offensive outcries, y^e godly must
confirm their mindes with y^e notable
saying of our sauioz Christ in y^e gospel

True pre-
chers of
the worde
called sow-
ers of sedi-
tion.

Luke. 12.

*I came not to send peace but a sworde, for
I came to set a man at variance with his
Father, and the Daughter against the
Mother, & the Daughter in law against
her Mother in law, and a mans foes shall
be they of his owne household: for the word
of peace doth seporate as it wer y^e gold
frō y^e dross, the wheat from y^e chaffe &
the good from y^e bad: & from hēce it is y^e
the wicked become so outrageous, & do
whet*

what their fault to persecute the pain-
 full laborers in the Lordes vineyard
 calling them the troublers of the com-
 mon wealth: vnto whom wee answer
 1.King. 18. as Elias answered to King Achab,
 that not hee, but the King was the
 troubler of the Countrey: Euen so not
 the ministers which teach the worde
 painefully, but these vngodly ones
 which defamed them despitefully: trou-
 ble the common wealth, and hurt the
 health of the Church. The vnbele-
 uing Jewes at Thessalonica cried out
 against Paul and Silas saying these
 felowes that haue troubled the whole
 world are come hither also. But Paul
 speaking against y^e Jewes his enemies
 & persecutors, said, they, as they haue
 killed y^e Lord Jesus & their own Pro-
 phets, so doe they persecute vs: they
 please not God, & are aduersaries to
 all men, resisting vs y^e we shoulde not
 preach the gospell vnto the Gentils
 to their saluation, that they may still
 fulfill their sinnes, and so at last, the
 endlesse anger of God may fall vpon
 them. It is to be feared, it is with vs;
 as

as it was with the Jewes in the prophet Ieremie his daies, a few that embrace the worde of the Lorde with profit. The rebellious Jewes objected against Ieremie, that since the time they beganne to leave the worship of their idol gods, and to hearken to the preaching of the worde of God, they neuer had any iot of felicity, but that mishaps by troupes fell one vpon the necke of an other: hereupon they saide to Ieremie: when we made sacrifice to the Quene of heauen (that is to say, to the sunne) all thinges went well with vs, we had abundance of corne, &c. After the same maner say many of our time, it was well when we heard masse, when we went on pilgrimage, when we worshipped before images, when we gaue to monks and priests: the feare of God was greater, and there was more loue and good fellowship in a day then there is now in half a yeare.

Autoph. A thousande are of that minde. Philox: neither can you make them beleue, but then it was a good
C
world

world, whē a man might buy as many eggs for a peny as would serue him halfe a dozen meales.

Philox. What drunkennes, what astonishment, what madnesse hath dazeled the eies of men y they should see nothing? what sleighty elusions of Sathan hath covered their spirites that they shoulde beleue nothing? Is this the thanks that we render vnto God for the preaching of the gospell? what madnes can bee compared vnto this? The Lord doth offer vs saluatiō freely without monie or monie worth: and we had rather feede like swine on huskes and shales, pay for popish dotages & dirty deuises. The Lord doth offer vs drinke of the wel springs of Israell, the fountaine of euerliuing water, and we had rather drinke of the filthy puddle of mens deuillish inventions. He sendeth his ministers amongest vs to sow the incorruptible seed of his holy word, to rouse vp these lumpish spirites of ours & to bring vs to repentance: & we accuse his word to be the cause of our sins & miseries, & his

his ministers to be the sowers of sedition & discention. But tel me this one thing Autoph. art thou perswaded y^e the preaching of Noe, was the cause of the ouerwhelming of the old world wth waters: or y^e good perswasions of Lot, the cause why Sodome, and Gomorra was burned with fire & brimstone frō heauen, or the forewarning of our sauiour Christ vnto the Iewes to be the cause of the destruction and desolation of that famous city Ierusalem?

Autoph. How should I be so perswaded, sithens it was the fulnes of their abominatiōs which kindled y^e wrath and indignation of God against them?

Philox. In like sorte it is not the word of God which maketh our sins & miseries abound, causeth dearth or penury, stirreth vp sedition, strife or contention: it is our sins & enoymious offences that draweth the heauy iudgements of God vpon vs, let lewde tongues therefore for shame leaue off to blaspheme & to lash out at randome against the gospel of Iesus Christ; let vs remoue far from vs the causes of

our miseries, namely, contempt of the word of God, conscience, oppression, swearing & teating of y^e name of God for vaine trifles, prophanation of the Lords Saboth, drunkennes, surfeting, rioting, &c. and let vs know assuredly, that the happy and prosperous victory which God hath giuen to the professors of his gospell in putting a snaffle in the mouthes, and an hoke in the nostrils of mercilesse Tyrants and bloudie persecutors of his children, it was for his name sake, his worde and his trathes sake. Therefore let vs with humblenes of heart beseeche the Lord of his entire goodnes to send daily more and more painefull labourers into his vineyard, to water the vine of Englande with the moysture of his holy worde, and that all idoll pastors and hirelings may be rooted out.

Autoph. Yet more adoe about hirelings, I pray you whom doe you call hirelings or idoll pastors, it may bee that I shall mistake you?

Philox. The very same Autoph. whom thou callest simple fellows and quiet

quiet soules, which care not whether the people committed to their charge, sinke or swim, stand or fall, liue, or die, be saued or damned: which either for feare or fauour dare not once meue or open their moutnes to reprove the sins of the wicked: which are more fit for y^e tauern than y^e tēple; for y^e plough than y^e pulpit: which are more fit for y^e staile than to feede the flocke of Christ. The shepheard if he want knowledge may confer with his Dog, & if the seely husbandman want wisdom he may aske counsell of his whip; for the lips of these idols preserve no knowledge.

Autoph. Now as I am an honest man, and a Christian, I haue heard many vnreuerent speeches, and reprochfull saylings, & yet neuer heard of any thing against honest men so vncharitably spoken.

Philok. Beware how y^e iudget, lest y^e condemne y^e prophets theselues, Esay Esai. 50.
callethe the ministers of his age, blinde watchmen, dumbe dogs, greedy dogs. The prophet Ezechiel, termeth y^e prophets, conspirators, greedy raueners, Ezech. 22.

Zach. II.

devourers like Lions. The prophet Zacharie, in zeale of y^e spirit, termeth them no better thā idols, I could reckon many more sharpe sayings of the Prophets against such biters of the Lords people, but take these for a tast and cease to call the godly & zealous followers of the Lord, despitesfull and malicious dealers, because they will not iustifie the wicked in their waies, say that good is euill & euill good, make darkenes light, & light darkenes, call sower sweet, & sweet sower, to whom the Lord doth threaten that horrible woe of reuenge.

Esay. 5.

Autoph. Shall you make me beleue that the prophets speak of those, which such as you are, call dumbe ministers, & not rather of the enemies of Gods truth: neuer whilst you liue. Why man these loue God, regard his truth, exhort & edifie to the vttermost of their power: I pray you call to minde that saying of the prophet Zacharie, who dare despise the day of small things, & things of no reputation: who dare reprove the Lords soldiers

dlers lapping water like dogs: The
 stately champions being sent home,
 who dare vpbraid? Elizeus, his plow-
 ing, Peters, fishing, Paul, his tentma-
 king, Mathews, pilling and powling. All this
 who were they that despised Iesus cōcludeth
 Christ because he was a Carpenter nothing
 son? Let these men beware lest here for the
 after they be like them in torments supporting of a
 whom now they do imitate in taunts. blinde
 guide.

Who would vpbraid Luther with his
 monkery, since S. Paul, was so long a
 Pharisee & S. Augustine, a Manichee.
 Why doe you despise these brethren?
 Do you thinke that they which bring
 them into the church know not what
 they do? You might as well accuse the
 one as the other, if you durst. I am
 sure there is as great care as may be
 taken by the bishops and their substi-
 tutes at this day to admit such to the
 ministry as be learned, and such as
 they are wel perswaded of by men of
 good calling and credit to haue liued
 an honest and godly life, what can bi-
 shops do more: they be no Gods.

Philox. You are not y first Autoph.

that haue answered this matter with
 such a simlām, howbeit this coine
 will not goe for currant, when as it is
 tryed by y^e touchstone of Gods truth.
 But doe the prophets speake of those
 which regard not y^e truth of God? If y^e
 were granted to goe for good coin, must
 not men therfore be roughly spokē vn-
 to when they commit wickednes? Is y^e
 sinner so tender y^e he may not be tou-
 ched? I doo pastors saith Autoph. loue
 god, & regard his gospel: I doubt whe^r y^e
 Iudge shall hold his Assise, & the booke
 of accout must be laid open, there shal
 need no Proctour to plead against the,
 no clark of Assise to read their indite-
 ments, no great inquest to cast them,
 for their owne consciences shall both
 accuse & condemne them for the con-
 trary. Is not this y^e true badge, & cog-
 nifance wherby y^e shepherds ouer the
 flock of Christ are knowne to loue the
 son of God by, If thou louest me, feede
 my sheepe. Where is then the loue of
 those shepherds y^e neuer had any care
 of feeding of the flocke of Christ? what
 shall become of them which haue pin-
 ched

The cog-
 nifance of
 carefull
 Ministers
 feeding of
 the flocke,

ched & pined to death. y^e soules of their
 poore brethren, for want of spiritual su-
 stenance, when they shall drinke as a
 iust recompence of their iniquities the
 bitter cup of Gods eternal wrath and
 indignatiō in y^e kingdome of darknes,
 & in y^e fearful p^{re}sence of Satan, where
 the doleful drums of Gods anger shal
 cōtinually sound in their eares: where
 shalbe weeping, howling, and endlesse
 lamentation: It were ten thousand
 times better for them to heare of
 their finnes now, that they may be
 brought to repentance, & make their
 hearts smart for the same, then here-
 after to cry woe & alas that ouer we
 were borne, when the day of repen-
 tance is past, and the gate of mercy is
 shut vp. That which you inferre of
 Elizeus his plowing, Peters fishing,
 Pauls tent making, together with the
 rest, maketh nothing at all, for the
 maintenance of a blind guide: we de-
 spise thē not for that which they haue
 bene, but we lament for that which
 they are. Neither are we ignorant
 that the Lorde hath chosen y^e simplest

1. Tim. 5.
Care in
constitu-
ting mini-
sters.

and basest of the people, to set abroach the glad tydings of the Gospell, and to confounde the wisdom of the wisest. As touching the care of Bishops in constituting of Ministers, Philoxenus could find in his hart to iustifie them, if their owne carelesnes did not condemne them. I would they had a litle better learned that lesson of S. Paul to his Timothie, Laie hands sodainly on no man. Which lesson if it were as well practised, as I would to God it were, then should men of sounde doctrine, polished with good giftes of the mind, adorned with good Art, and furnished with all kinde of science and knowledge, receiue this calling: then should such as be constāt in the faith, painfull to til the Lordes husbandrie, faithful, zealous, watchful, labozious, & of a tried conuersation, be sent to labour in the Lords vineyard, whereas oftentimes wee see the contrarie, that ignorant men of corrupt conuersation haue that calling granted vnto them.

Philox. This is a new learning indeed, when such greene heads dare presume

sume to reprove their elders, as though they knew not what to do, vnles they were aduised by you. Andoubtedly for mine owne part, I wil tell you Philox. if I had xx. benefices, I had rather be stowd vpon those against whom you so bitterly inueigh, then one vpon a controuler, whom it seemeth you fauour so much.

Philox. Do you cal it a new learning to reprove the sinner? Did not Iohn the Baptist being but a base & contemtable mā, reprove king Herod to his beard? Luke 3.
Did not Dauid being a child reprove & tel the elders of their faults? & saith, I am wiser than the aged, because I haue kept thy commandements. Psal. 119.
Was not Micheas singular when he reprov'd & resisted 400. false prophets? 1 King. 18.
Was not Elias mightie, when he withstood all the false prophets of Baal? 1 King. 22.
God hath made the vile & basest to confound the proud, & very babes to confound the mightie. Out of the mouth of babes & sucklings (saith the prophet) hast thou ordained strength to still the enimie and the auenger. Psal. 8.
To flatter men in their sins, were the next way

way to make thē rot in their filthines;
 & therfore sinners must make their re-
 koning to be rebuked. Let the wicked
 therfore cease to make hue & cry ouer
 y country, saying such are proud mali-
 tious men, because they wil not run to
 the same excesse of riot, but rather re-
 proue y waies of y vngodly: vntles they
 wil take in y prophets, Christ & his A-
 postles, & charge thē w y same crimes.
 Let thē consider y of the prophet Esay.
 O how beutiful are the feet of the em-
 bassadour that bringeth the message
 from the mountaine, & proclaimeth
 peace, that bringeth the glad tidings,
 and preacheth health, and sayeth
 vnto Sion, thy God is thy king: Let
 them consider that of our Sauour
 Christ, Hee that heareth you, heareth
 me; and he that despiseth you, despi-
 seth me, and he that despiseth me, de-
 spiseth him that sent me. But shall I
 tell you wherfore the word of God is
 hated of the world, and the Ministers
 thereof enuied: because it containeth
 sharp corrosiues against secure consci-
 ences, because it requireth mortifica-
 tion

tion of the flesh, quickning of the spirit, a lively faith, and unfained repentance: and this is one of the especiall causes wherefore Autophilus fauoureth the good Ministers so charitably as he doth, insomuch as if he had twenty Ecclesiasticall livings, he had rather bestowe nineteene of them vpon blinde watch men, than one vpon a vigilant shepheard, that hath care to look vpon the lost sheepe of Israel. Here if I should but glaunce at our English Simontacks, I knowe that I should rather displease than content. Wherefore I will say nothing of Church robbers, marchant buiers of Ecclesiasticall dignities, following the steppes of their grand patriarch and predecessor Simon Magus. I wil not say that they are more wicked & vngodly than the Iewes, for they wold not put the price of bloude in their treasure: but these merchauntes haue so enlarged their consciences, that they can find in their hearts to make merchandise of mens soules for money. I will winke at the ingling that is now a daies touching
this

Symonie
put to his
shift.

this sinne of Symonie, and the prettie
 fine plaies betwixt maister Parson &
 his Patrones, as if they would cast a
 mist before his sight that made the
 eie, by making a faire glose vpon a bad
 matter, and putting a golden coat vpon
 an ill fauoured bodie. But heare
 you Sirs, all this will not pay the
 shot, when the reckoning comes to be
 made. I could say howe that Gentle-
 men Papists bestow most commonly
 their Ecclesiasticall linings vpon dirt
 dawbers, & such as are in no indiffe-
 rent measure graced for that calling:
 that thereby they may bring the Gos-
 pell of Christ Iesus into contempt.
 Else, tse, not a worde of the corruption
 of couetous Gentlemen in this point,
 how farre they will seeke within sixe
 moneths for sir Iohn lacke latine, lack
 learning, lacke conscience, and religi-
 on, that will make no bones to com-
 mit Symonie. Oh what keeping coun-
 saile on both sides! Maister Parson
 sweares, that if he haue twentie pound
 yerely rent of an hundred, he hath the
 whole giuen him: The Patrone saith,

as

as he is a Gentleman, he hath giuen him al, and yet his conscience witnesseth, that he hath giuen him the third parte. Thus if both they can plaie fast and loose cleanlie, to dazle the eies of the world, they care not, if for companies sake, they goe both together to their craftes maister, which taught them the trickes of suche sleightie conueyances. In the meane time, neither the Patrone, if he may sheare the sheepe, while maister Parson sheareth the hogges, and scummie the best fat from his pot: neither maister Parson, if he may haue a litle living, careth what doth become of poore soules, for whom Christ Iesus vouchsafed to shed his most precious blood: but by whose meanes so euer it cometh to passe, that the flocke of Christe suffereth spirituall famine, he shall as surelie answere for the same, as hee which beholdeth that so horrible an offence, liueth for euer. For this is the cause, that where there ought to bee such as are able to teache, 2.Tim.3
to reprove, correcte, and instruct,
such

Dan.12

such as ought to bee starres, to giue light to the Church, both in regarde of their doctrine and conuersation, there are wandering Planettes, giuing no light, neyther in their doctrine, nor in theyr deedes: Agaynst

Iere 23

whome the curse of **G D D** is threatened. Woe bee vnto the shep-

Ezech.34.

herdes of Israel that feede themselves, should not the shepherds feed their flockes? Yee eate vp the fatte, yee cloathe your selues with the wooll, the best feede doe you slaie, but the flocke doe you not feede, the weake haue you not strengthened, the flocke haue you not healed, the broken, haue yee not bound together, the driuen away, haue yee not brought againe, &c.

Autoph. If you would inueigh against Symony Philoxenus, you may go to Rome, for it is banished many yeares agoe out of England. As for that which you cal Symony, it is nothing else but a simple contract which y^e lawiers call, De vt des. I giue that thou maist giue againe. And if this be not

not done without crazing of mans
conscience, I doubt we haue a thou-
sand crackt consciences in England.

Philo. Alas good sir Symony, how
is he put to his shiftes, and yet all wil
not pay the shot, when the reckoning
comes to be made. Notwithstan-
ding were it not for this same, Do vt
des, many which set their talents like
Eagles on Ecclesiasticall livings,
which flaunt it out like braue lads of
this world, & set a brazen face on the
matter, might go in threed bare cotes
hanging downe their heads for very
shame: and herein I appeale to their
owne consciences, if there be any con-
science at all in them. For certainlie
if they did beare that zeale to the mi-
nisterie, which at a blush many of
them doe pretend, they would not geld
the livings of poore ministers to main-
teine their own surpassing pride. But
to leaue them Autophilus, and to come
to your selfe, I praie you tell mee how
many sermons you haue heard with-
in one whole yere?

Autoph. That I may not lie vnto
you

By the
length of
his foote
measure
the rest of
that kind.

you; I haue not heard many. For I am
none of those that wil go foure or five
miles to a Sermon, and yet I trust I
shall doe well enough for all that, as
long as I haue a good faith in God, &
doe no bodie no harme: What man,
should I leaue my pleasures and pro-
fites, and fall to following the Prea-
chers? Doe they thinke that none
shall bee saued, but such as reade
Scriptures and heare Sermons? God
shield man, but they which doe not go
to heare Sermons, should be saued as
well as they. Why may not one serue
God at home in his house, hauing good
bookes and good pzaiers, as well as if
he heard all the sermons in the Coun-
trie. You shall neuer make me beleue
the contrarie, I haue the Bible in my
house, and a few pzaiers, and now and
then I haue a litle crash for recreation
sake.

Philox. O sic Autophilus, thou stan-
dest too much in thine owne light, and
bewzaiest what follie and ignoraunce
is in thee. if thou thinkest to bee saued
by any other meanes than that which
God

God hath appointed in his holie word,
 what madnes can bee like vnto this,
 that when **G D D** hath absolutelie
 spoken anie thing in his worde, wee
 should excepte agaynst it, and so as it
 were giue him the lie? When **G D D**
 hath tolde vs that the teaching of his
 worde is the ordinarie meanes to sal-
 uation, shall wee hope to haue fellow-
 shippe amongst the elect children of
G D D, and yet despise the good
 meanes that **G D D** hath ordayned to
 bzing vs into his kingdome? When
G D D hath aduouched a thing to our
 faces, will wee saie, I hope it is not
 so. This is nothing else but infidelitie,
 which vomiteth vp al good things, poi-
 soneth the verie entrayles of a man,
 stoppeth the waie to good graces,
 and barreth vs from repentaunce.
 Wherefore vse thy libertie, saie
 thou art a Protestaunt, renounce the
 Pope, yet excepte thou louest the
 preaching of the worde, euen as
 thou louest thine owne soule, and
 doest delighte in the Gospell of our
 sauiour Christ, as in thy life, thou dost

walke in the sinnes of a corruptible man.

Autoph. Stay there Philoxenus, for I know as honest men as euer broke breade, y keep good houses, giue much to the poore, no craft nor crinking in buying and selling, and yet it is they will not goe a furlong out of their way to heare a Sermon and doe you not thinke that these are sounde Christians?

Philox. I dare not say so, for what haue you here reported, but Socrates, Aristides, Scipio or Fabritius, each of the haue performed as much and more too. for although at some times those men may shewe themselves very careful of Christian civilitie, and may also for a fashion decree such constitutions and laws, as of themselves beeing good, may rightlie tend to the performance of honesty: yet because they are not truly and inwardlie touched with a loue of religion, they are but makers of sects, fleshlie, not hauing the spirit, & therefore in effect no better than Balaams blinde

Iude. 1
Num. 22.

blinde Asse that bzaied forth the truth
on a sodaine, without anie tast, or fee-
ling anie force thereof in her selfe : or
like to that same proude Priest Cai-
phas, who prophesied at vnawares of
the passion of Christ, hee himselte not
vnderstanding therein the hid myste-
ries of God, but with the wicked king
Saul, he vttered a bare sound of words
without anie sense in himselte. And
yet for all this I denie not, but the
Lord in his singular mercie may turn
these their attempts to the good of his
Church : euen as also hee turned the
prophecies of that bewitched Balaam,
into a singular blessing of Israel. How
be it, as concerning themselues, they
seele not the power of that spirit which
so extraoꝛdinarilie worketh in them:
Wherefore the Lord for his mercies
sake enlighten the eies of your heart,
and circuncise the foreskinne of your
vnderstanding Autophilus, that you
maye hunger after the breade of
life, more desirously then as yet you
doe. I praise you, answere me this one
thing? As it not a token, when you

loath your meate, that your bodie is out of temper, and that you are ill at ease.

Autoph. You haue hit the naile on the head, for when I am in health, I haue a verie good stomacke to three meales a daie.

Philox. Certainly if your bodie were no better dieted than your soule, you woulde quickly bee hunger staruen. Herein is a proportion betwixt your soule and your body, that euen as your bodie, if it bee not diseased, will couet repast, foode, and sustenance: the loathing whereof is a token of distemperature. In like manner the longing after the word of God, is a token that thy soule is in good plight, in perfecte state, and in the pathe to eternall felicitie: whereas on the contrarie side, the loathing of the worde, the smal delight thou takest in hearing it taught and preached, bewzaieeth a crazed and a cursed soule in the broad waie to euerlasting death & damnation. Wherefore I counsell thee as one that pittieeth thy case, doe as they do that are diseased

sed in bodie: Like as they take counsel
 of skilfull Physicians, that by receites
 of medicines they may recouer theyr
 former health, & haue a good stomacke
 to their meate: euen so, sithence Gods
 word goeth against your bad stomack,
 and that you cannot digest the same:
 yea, rather your soule lotheth than lo-
 ueth it, be to the knées of your hart: the
 Lord stretcheth out his armes daily to
 embrace you. He knocketh at the doore
 of your conscience with many good per-
 swasions & exhortations, that hee may
 bring you to repentance. Christs the
 Physician of your soule is easie to bee
 spoken withall: hee is more readie to
 graunt, than you are to aske. Pray vn-
 to him, that by the power of his holie
 spirit, hee may worke in your soule an
 hungering after the word, which is the
 bread of saluation, a thirsting after the
 drinke of life, wherof whosoener drin-
 keth, shal not thirst for euer. Consider
 y needfulness of this food, wherof if you
 do but meditate, no doubt it shal cause
 an appetite vnto the same, vlesse you
 be vtterly, by the bewitching of sathā,

Iohn. 4

berest of your wits, and haue no care of your soules health. That soule must needs perish which is destitute of heauenlie fode. For without the worde there is no faith, and he that beleueth not, shall perish everlastingly. The wrath of God abideth vpon him that beleueth not, sayth our sauiour Christ. To conclude, Gods worde is the incorruptible seed, as S. Peter teacheth, wherewith the children of wrath thorowe the fall and corruption of our first parentes are begotten & borne anew by the vertue & grace of Christe Iesus. Wherefore, if your soules health, the escaping from daunger of eternall damnation: if the desire you haue to be called the sonne of GOD may preuail with you, heare the word of God: and not for fashions sake, but as one that would vnderstand the wil of his maister. Heare it, I saie, & keepe it: follow it, meditate on it daie and night.

Autoph. I were sicke in deede Philoxenus, if all this counsaile were necessarie: I wil now saie more, since you moue

move me vnto it. I know as much as the wisest of them can teach me. They can teach me no more but the Lordes praier, the Apostles Creed, and the ten commandements, and this could I doe many yeeres agoe, it is but learning one lesson of the Prophet Dauid, that is to wit, Eschue euill, and doo good: or els this brieve Epithome of the ten commandementes, Loue God aboue all thinges, and thy neighbour as thy selfe. There is not anie one of them that can teach me anie more.

Hypocrites
diuinitie
sone lear-
ned.

Philox. There is no Christian (as I hope) of your minde, for then the wrath and indignation of GOD cannot bee but hotly kindeled agaynst them.

Autoph. Yea, ten thousand.

Philox. The more, the worse. If it were so easy a matter to become a good Christian: the Disciple of Christe to learne the wil of God, as you make it, what need we of the Prophets, Christ or his Apostles? what neede we of the writs of the sacred Scriptures?

D 5

What

What néede wee the Preachers and Pastours of our soules, so diligentlie to labour to bring man to saluation, so carefullie to sowe the séeke of the worde, so pigilantly to keepe watch on the Lords tower, so earnestly to labour in the Lordes vineyard, so painfully to séeke for to drive away the wolues from the Lordes flocke, so industriously (like good husband men) to till the Lordes ground, so zealously to plant true pietie in the heartes of people, and to plucke by wickednesse and vngodlinesse by the rootes.

Philox. In déede, as you saie Autophilus, the Lordes prayer, the Créede, the tenne Commandementes, to eschue euill and doe good, to loue G D D, is soone sayde, but not so soone learned as you take it. And first as concerning your praying, I beleue you vse it but a little. You count so easie, for if you were set to the schoole all your life

life, I thinke you woulde scarce take out this lesson, Be feruent in praier. For first in euerie godlie prayer must of necessitie bee these five things considered.

Five circumstances belonging to feruent praier.

First, earnestnesse of heart in him that praieeth. Secondly, consideration of the causes which moue him to praie. Thirdly, who it is to whom he praieeth. Fourthly, for whose cause hee is heard. And fiftely, what hee ought to aske. Which circumstances, Autophilus, I doubt be wanting some of them in suche as you your selfe are. But I praie you since it is so easie a matter, as you saie it is, to bee a Christian, and seeing that you are so deepelee learned, as it seemes you are not. Tell me whether you haue learned that little lesson of the Apostle to the Thesalonians or no, which is, Praie continually.

Autoph, That were enough to cloy a full

full stomacke, and to let all things els run at randon. I like not of such hus-
bandie: sometimes in déede, I praise,
although seldome, for you knowe that
such as I am cannot haue leasure to
learne this lesson, Praise continuallie:
we haue somewhat else to do itwis: o-
therwise you might beg vs.

Philox. I thought howe I shoulde
finde you, your praying is not vnlke
the desire which you haue to the prea-
ching. To the one when you goe, it is
for fashion and not to fructifie: you vse
the other seldome, and yet full of hy-
pocrisie. Praise this is a trueth, hee
that will not emploie an houre to
learne the wil of God at the mouth of
the preacher, cannot, nor will not spend
halfe an houre in innocation and prai-
er. The small delight in the one decla-
reth the slender appetite to the other.
Such prayers are not onely not accepta-
ble, but detestable: not pleasant, but
loathsome in the eares of the Lorde.
Hee that turneth his eares from
hearing the lawes of the Lorde, his
prayers

The small
pleasure in
hearing
the prea-
cher, an
argument
of slender
delight in
prayer.

praiers shall bee abhominable, sayth Salomon. Praise is not seemelie in the mouth of the vngodlie, for hee is not sent of God, sayth Esaie. But of good fellowship, tell me this one thing Autophilus, what moue you commonlie to praise, since, as you saie, you are so skilfull in the science of praying, which notwithstanding you practise verie seldome, by your owne reporte.

Pro.18.
Eccle.15

Autoph. I wold be sozie Philoxenus, if my prayers were no more auailable then you saie: which if it bee so, there bee more deceiued beside my selfe. As for the cause which pricketh mee forward to my praiers: the chiefest is aduersitie: for when I see anie temporall daunger or distresse drawe neere my bodilie calamitie, and miserie imminent: anie losse of liuing, anie want of good successe in worldlie affayres, then commonlie, as one in troubles, I make a fewe prayers, praying **G D D** in plaine Englishe, to sende mee good lucke, as they call it.

Hypocrits
praise in
aduersitie,
and waxe
proude in
prosperity

Phi-

The true
causes of
effectuall
inuocatio.

Psal. 50
Mark. 13
Col. 4.

Philox. A felwe, quoth you, the felwer the better, if such bee the cause mouing you, howe like an Asse doe you in this matter behaue your selfe? Hee will not labour vnlesse he bee beaten, neither will you call vppon God vnlesse you bee whipped with the scourge of some worldlie calamitie. But hold this for a suretie, that vnlesse the spirit of **G D D** aboue all other things moue you thereunto, your lippe labour is lost, and your winde spent in waste. For as to praise is the gifte of **G D D**, so can wee not earnestlie, zealouslie, and heartilie polye out our praises, and inuocate the name of **G D D**, vnlesse hee from whome euerie good and perfect gifte procédeeth, moue vs therevnto. For there bee diuerse and sundrie causes concurring, which may moue vs to praise, as namelie the commandement of God. Call vppon mee in the daie of trouble, and I will heare thee, and thou shalt praise mee. Watche and pray, continue in preyer. Neither

ther in that he hath onely commaund-
 ed, but that also he hath promised to
 beare our petitions. As in the Psalm
 before mentioned, Call vppon mee in Math. 7.
 the day of trouble, and I will heare Luke. 11
 thee. Aske and ye shall haue, knocke
 and it shall bee opened, Seeke and
 yee shall finde. Unto you, sayth
 Christ, I say, Aske in my name
 and it shall bee giuen to you whatsoe- Esaie. 55
 uer ye aske in my name, namely that Iohn. 16
 which is according vnto my fathers
 will. Seeke diligently, knocke with
 perseuerance continually, and after
 this manner, Whosoever asketh re-
 ceiueth, hee that seeketh findeth,
 and to him that knocketh it shall bee
 opened. This sentence answereth
 that most comfortable saying of the
 Prophet: Seek the LORD while
 hee may be founde, Call vppon him
 while hee is nigh. As that also,
 Whatsoever you aske the Father in
 my name, hee will giue it you. We
 may adde to this commaundement
 the greatnesse of his benefites also,
 as

Hcb.9

as, that of a peece of clay he framed vs to his owne similitude and likenes in innocencie and righteousness, without either spot or staine. In that when wee were all captives, and made the servile bondslaues of sathan, through the fall of our first Father Adam, hee redeemed and ransomed vs, and that with no small price, but with the precious blood of his onelie begotten son Christ Jesus. In that hee of his infinit mercie vouchsafed to elect and choose vs to saluation, before the foundations of the world were layed. In y he hath iustified, sanctified, & indued vs with his holie spirite, and elected vs to eternall life. Wee may adde heereunto also the weaknesse and infirmitie of our owne nature, since wee are so easilie seduced to mischiefe, so vnable to doe the deedes of righteousness, so weak of our selues to resist Sathan, and to make warre against the workes of darknesse. Which although with many other, are especiall causes to moue vs vnto praier, yet the chiefest agent herein is the holy Ghost: which thing
we

we may learne out of the wordes of the **Apostle**. The spirite, sayth he, helpeth our infirmities, for we knowe not what to pray as wee ought, but the spirite it selfe maketh request for vs with sighes which cannot be expresse^d. And he which searcheth the heart knoweth what is the meaning of the spirite, for he maketh intercession for the Saintes according to the wil of God. Agréeable to this it is, that **Christ** himselfe witnessed it to be a spirituall reuelation, **Math. 16.** that he was acknowledged of **Peter**. The same thing doth the **Apostle** testifie saying, that no man can say, **Lorde Iesu**, but in the holy spirite. The same thing doth **Iohn Baptist** testifie, that is to wit, that he knew not **Christ** of himselfe, but by the instruction of the holy spirite. Likewise **Moses**, whiles he upbraided the people of **Israel**, their ingratitude and forgetfulness, gaue them not without standing to knowe by the way, that what knowledge so euer he himselfe had he receaued it of the **Lord**: and the **Lord** promiseth that he will giue vnto the people of **Israel**, an understanding

The mind
of him
that pray-
eth must
be lifted
vp to hea-
uenly
things.

ding heart, that hee may be knowne of them. But briefly, if you desire your prayer may bee forcible and effectually, learne this one lesson of saint Cyprian, that holy and blessed Martyr of Christ, which is after this manner. When we stand occupied in prayer we must with our whole heart watch and bee diligent in prayer: let all worldly and fleshly thoughtes departe, neither let the minde thinke vppon any thing else at that time, then onely that which it prayeth. Let the breast bee alwaies shutte against the aduersarie, and let it bee open to God onely, neither let it suffer the enimie of God to enter into it in the time of prayer, for hee oftentimes stealeth vppon vs, and entereth in, and subtilly dectruing vs turneth away our prayer from God, that we may haue one thing in our heart and an other thing in our mouth: yet not the sounde of the voyce, but the minde and the sense ought to pray vnto God with an vnfeigned affection. Thus much Cyprian.

How

Howe is it then possible that the con-
ueticus raytine, whose minde is con-
tinually on his mucke : the proude
man, whose G D D is selfe loue:
the lecherous, whose heart is with
his Harlot : the Drunkarde, whose
minde is on bybbing, shoulde pray.
What say I, howe is it possible? No,
no, it is impossible : such may cry with-
out ceasing, helpe vs O deare Christ
our Saviour, deliuer vs O Lord we
beseeche thee to heare vs, But the
Lordes cares are stopped against their
cry, God heareth not sinners, that is
to wit, vrepentaunt men wickedly
and impudently perseuering in their
sinnes.

John 9.

Wherefore Autophilus, this les-
son I tell you, is some-thing harde;
yea, and so harde, that it will neuer
bee learned, vnlesse you haue that
chiefe and principall Scholemaister,
namely, the holy Spirite of Almightie
God, to instruct you: which lesson
when you haue indeede well and per-
fectly learned, turne ouer the leafe
and then bragge of knowledge and

Gods spi-
rite chiefe
Schoole-
master to
prayer.

under



Math. 15.

understanding, otherwise as good neuer
a whit as neuer the better: it is not the
mumbling of the mouth, but the fer-
uent zeale of the minde: it is not the
sound of the voice, but the sense and un-
derstanding of the heart which tuneth
pleasantly and acceptably in the eares
of the Lord, else the Lord will say. This
people draweth neare vnto mee with
their lips, but their heart is far from me.

Autoph. But is all this true that
you tell me, or else are you disposed to
jest?

Philox. You shall finde it so Autoph.
*Quandocunque reddideris rationem
villicationis tuæ.*

Autoph. But are all necessarily re-
quired to an effectuall praier which you
haue briefly repeated?

Philox. Yea it is most true.

Autoph. Then know you what you
said, as good nothing at all, as nothing
the better, I esteeme it best to saue some
labour, that whereas the Apostle wil-
leth vs to pray continually, I will pray
neuer a iot, for I will tell you Philox.
that which I hope you will conceale, &
thence

thence it concerneth a multitude, more then my selfe, for I haue heard Master Parson reade sometimes, when my minde hath not bene otherwise occupied or exercised, that wee ought to pray at our downe lying and at our vprising, yea at al times: which thing I for mine owne part haue but seldome practised, yet notwithstanding at night when I haue most leisure, I coulde finde in my heart to pray a little, but commonly sleepe ouercommeth me before I come to the end of my Pater noster, so that I neither consider to whom I pray, what I pray, or what moueth me to prayer. In the morning, yea and all the day long my braines be busied about other matters, for you knowe that I haue more affaires to be conuersant in then one or two.

Philox. Haue regarde to the saving of your soule, doe not let the diuell possesse that which ought to be the temple of the holy Ghost. If you shoulde make supplication to an earthly Prince, I do

Note this.

tion of the cause moving you thereunto, with singular foresight into the sute it selfe, dooing nothing, so farre as in you consisteth, eyther rashlie or vnseemely; that the rather your sute might bee perfourmed and accomplished, and the action therein commended.

Shall wee then for temporall and transitorie affayres before earthlie Kinges and Princes, haue such regarde of vpriht behauiour, haue such care of euerie circumstance pertaining to our cause, such respecte of excellencie and worthinesse, that if al things were not perfourmed and paynted praise worthe, wee woulde accounte the strongest ioynt of our credite to be greatly blemished and crazed. And shall wee then so negligentlie, securely, and carelesselie behaue our selues before that great and mightie Monarch, the Lorde of heauen and earth, seeing it hath pleased his most high Maiestie, to admitte vs, which are nothing else but most vile wormes, duste, and ashes, so familiarlie and friendlie to
 talks

talke and conferre with him by prayer? Shall wee, I saie, moze vnreuerentlie behaue our selues, than if we should talke with some Hinde, or anie of the vulgar and common sort? Shall wee hauing such carnall and fleshly mindes, fraught full of iniquitie, full of mischief, and all kind of wickednesse? and shall wee dare presume eyther to open our monthes, or once to moue our lips before him, which doeth not onelie see our outwarde vnreuerende dealing, but also knoweth inwardly what wee are, euen full of all filthie venome and stinking poyson: Surelie if the Prince vnto whome you make your humble supplication, although that you outwardlie professe and proteste loyaltie and due obedience, did vnderstand that inwardly you pretended and practised treason and trecherie against his owne proper person, I thinke that your sute shoulde not onelie not bee graunted, but that you your selfe also shoulde paie the due price and iust recompence worthe of so foule and mischieuous an intention. Man maye deceiue

man, no man may deceaue the Lorde which tryeth the very heartes and reines : and will the Lorde (thinke you) I meane the Lorde of heauen and earth, heare the prayers and inuocations of him that not only hand-
leth his cause so carelesly and negligently, but also carrieth a treacherous crucifying minde against his diuine Maiesty, that is, a minde full of concupiscences, enuy, pride, vaine glory, lechery, gluttony, vnrighteousnes, and wilfull ignorance. May rather he heareth him not, but wil plague him with eueralasting and vnspeakeable torment in hell, for that he so rudely and brutishly behaueth himselfe in so high a matter.

Autoph. If a man were easily to be moued from a quiet and settled minde, this were sufficient to driue him into melancholy.

Philox. The more at quiet your minde is in this behalfe, I doubt the diuell hath the more dealing with you, and that he hath lulled you a sleepe in the cradell of carelesnes and securitie. Beware

Sathan' lullerh hypocrites a sleepe in the cradell of security.

Beware of such settled rest, it is a great
 signe that Satan hauing besieged thy
 soule, hath by ensnaring brought it to
 his owne Bowe, for the further thou
 art from him, the more pernicious and
 perillous dartes of temptation will he
 cast against thee sometime seeking to
 puffed thee up with pride: if he cannot so
 preuaile, he straight waies encounte-
 reth with couetousnes, and setteth vp-
 pon thee with usurie, making thee to
 hoarde and heape by hooke or crooke, to
 snatch by right or wrong, to rake by vi-
 olence from thy poore brethren, who
 haue more neede then thy selfe. If by
 this subtlety he preuaileth not, he will
 seeke to assault thee with drunkennesse,
 whozedom, and lechery, ambition, and
 vaine glory. Lastly he besiegeth thee
 with hypocrisie, and idolatry, so that if
 thou feele no fight betwixt the flesh and
 the spirite, I say it is a great signe that
 thy estate is more desperate. *Fili, acce-*
dens ad seruitutem dei, saith Ecclesiasti- Eccle.2.
cus, Stato in iustitia, &c. What is, my
 son if thou wilt come into the seruice
 of God, stand fast in righteousness, and

A Dialogue betweene

arme thy soule to temptation. For which cause it is that Gregory sayth, *Hostis noster quanto magis sibi contrabellare conspicit, tanto magis impug-nare intendit.*

Which thing also might seeme to be figured in Holophernes which assaulted the Israelites resisting, say-
Judith. ix. ing thus: I haue not hurt the man which woulde bee captiue and in bondage to the King of Babylon: as for the people, if they had not despised me, I shoulde not haue lift vp my speare against them.

Autoph. You Philoxenus, may speake what your pleasure is, neuerthelesse, I alwaies carrie with mee a quiet conscience free from any care or calamity: for what thing shoulde tempt mee, I haue the worlde at will, my bagges be well lumbasted, and my Barnes well filled with corne: I haue Coyne in my Coffers, and carry a countenance in my Country, and I haue wealth at will. To bragge of my worshippinge, were small wisdom, and yet I am a Gentleman: I haue had
as

as little aduerſitie I thinke as any hath had.

Philox. If Gregory ſhoulde bee your Iudge in this caſe, hee woulde pronounce a very harde ſentence againſt you, which is after this manner.

Continuus ſucceſſus rerum temporalium certum futura calamitatis indicium. Which is to ſay, the continuall ſucceſſe of worldly matters is an aſſured ſhewe of calamity to come. Againe the ſame.

Continuall tempo-
rall prof-
perity pre-
ſageth
tortures
infernall.

Iter electis ſuis Deus aſperum facit, ne dum delectantur in via, obliuiſcantur eorum qua ſunt in patria. That is, God hath made an harde trauellling for his choſen, leſt while they are delighted with any thing in their waye, they forget thoſe ioyes in that Countrey whereunto they direct their iourney.

If a man had a iourney to make to the furtheſt part in the worlde, who woulde not thinke and alſo count him a madde man, if by the way hee beholding diuers delights and pleaſures, ſhoulde
one

A Compariſon.

one while gaze vpon this toy, sometimes vpon that, and in the end shoulde forget whither he was going. Christians are compared to wayfaring men, amongst whom I doubt if we shoulde examine many wee shoulde finde a number of foolish travellers, which neither weigh how farre they haue to goe nor which way, but wander aside for e- uery vaine pleasure: yea, although they propoande to themselves heauen, as the least marke they shote at, yet they goe the broad way iocundly, and boyde of all care which leades them in the end to the pit of eternall perdition.

Autoph. You may preach till you be weary, and cry out against sinne till you be hoarse, you shall neuer make a number beleue this, or at the least to consider of it.

Philox. True it is, and yet this is the path to godlinesse and eternall felicitie. Whereas on the other side security and inconsideration is the doze to vtter destruction and damnation. For what maketh the conetous so litle to

Nothing
worse the
inconsideration.

foregarde the curse of God thundring
against them, but lacke of considerati-
on: What maketh the proude and hau-
ty heart to runne headlong into the fie-
ry wrath of his Creator, but inconside-
ration, what maketh the lasciuious
Lecherer to liue so loosely, to make his
body a loathsome sinke of sinne, the re-
ceptacle of the diuel himselfe, either by
lusting after or retayning his neigh-
bours wife or daughter, but inconside-
ration: what maketh swash-bucklers
to delight so much in Ruffianisme, to
stampe and stare like helhoundes, to
swear and forswear themselves so
diuellishly and desperately, but incon-
sideration: In fine, what driueth so ma-
ny Thēues to the gallowes, so many
wretched soules to hell but want of con-
sideratiō: Alas, if we be about any bar-
gaining, as buying or selling of Land or
Lease, we will both consider and con-
sult, nay for feare we shoulde light on
the lash, we will haue counsaile I war-
rant you, although we pay well and
truely for it: we will ride and runne,
and be well aduertised, yea we will vse
conside-

consideration in matters not worth
two straws. But in this businesse
howe to attaine the Kingdome of Hea-
uen, howe to make a purchase which
shall last for euer, without the which
obteining, it had bene better wee had
never bene borne: god Lorde it is
wonderfull howe slackely, and howe
indusly men goe about it. Nay, he that
will goe to Westminster againe, and a-
gaine, and craue counsell with Cappe
and curtesie, will scarcely goe a furlong
from home, to learne the duty of a
Christian, what is his duty towarde
God, and what he ought to performe to-
warde his brethren: herein wanteth
consideration, and herein Autophilus,
if such as your selfe woulde vncloake
and lay open the closet of their owne
consciencs, to searche and examine e-
very corner of them, I feare you should
finde more staines and blemishes then
can easily bee either washed or wiped a-
way.

Autoph. If this bee true Philoxe-
nus, many thousandes deceiue them-
selues, for who had not rather ryde
forty

sixty miles to a learned Lawyer, to
 knowe his aduice and counsell in world-
 ly affayres and giue him twenty shil-
 lings for twenty wordes, then goe to
 the Church where he may haue, as you
 say, the glad tydings of the Gospell
 preached and teached to his owne edy-
 fying and soules health: and surely me
 thinkes not without some iust cause,
 for it is as easie a matter for any man
 to bee a Christian as it is to bee a lear-
 ned Lawyer, and more easie too. Why?
 it is no more, but to say the Lordes
 prayer, the tenne Commandementes,
 and the Creede, as I saide before, or els
 there be in the Lande too many Christi-
 ans nickenamed.

Philox. You are nickenamed Chri-
 stians indeede, no better then Atheists,
 and Infidels: you cloake your hypocrisie
 with the visage of falsely challenged
 Christianitie, and bragge of the name,
 reiecting the thing it selfe: you couet to
 be called by the name, and account it an
 excellent ornament, yet you neither de-
 sire to learn the dutie, nor to liue accor-
 ding to the same vocation. But that
 which

which is spoken by the Prophet shall
 light vpon your pates, and not misse,
Quia tu repulisti scientiam, ego te re-
pellam, sayth the Lord, after you haue
 boasted of your praying, in excusing of
 the which howe aptlie you played the
 parte of an Asse, who if he be not starke
 blinde, cannot plainlie see? The Asse is
 a slouthfull creature, which will do no-
 thing without whipping: euen so Au-
 tophilus, according to your owne con-
 fession, when as the scourge of any
 worldly and tempozall calamitie is like
 to touch you, then your Pater noster
 is in your mouth, and the diuell in your
 mind: You name God with your tongue
 when your heart is on your halfe penny.
 For there where your treasure is, there
 will your heart bee also: and in this
 one regarde your condition is most des-
 perate, in that by the sleight and subtil-
 ty of Sathan, by the deceitfull perswa-
 sion of the diuell himselfe, you thinke
 you knowe much when as you knowe
 nothing, vnlesse this, howe to serue the
 world, the flesh, and the diuell: of such
 it is saide in the fifth of Esay, *Va quod*
sapi-

Hipocrites
 like vnto
 Asses.

Math. 6.

Esay. 5.

*sapientes in oculis vestris, et coram vobis-
met ipsis prudentes videmini.* And in the
26. of the Prouerbes, *Vidisti hominem
sapientem sibi videri? maiorem illo spem ha-
bebit insipiens.* Oh blinde and senselesse
creatures, moze blinde than they which
are blinde on both eyes, for they knowe
their owne blindenesse, although they
knowe little else, but you knowe not
your owne blindnesse, but rather seeme
wise in your owne conceits, and count
your selues good Christians, when as
your conuersation is vnseasonable in
the Lordes taste, and your prayers vn-
tuneable in the Lordes eares. For how
can he inuocate the name of God which
beloueth not? Howe can hee beloue
which hath no faith? And can he which
hath no faith bee saued? This is euer-
lasting life to knowe God, & him whom
he hath sent Iesus Christ.

Autoph. Do you thinke y^e we haue no
faith? D^y can we not (think you) say our
Creed? Then in deede we had liued too
long and learned too little.

Philox. Yea certainly, I thinke you
can saie it: and as it is reported, so could

A

Cæsars

Prouerbes

hypocrites
confession
much like
to Cæsars
parrot.

Cæsars parrot: neither do I doubt it but the devils can say it. And yet neither is the parrot nearer heauen, nor the deuill further from hell, the one bableth & vnderstandeth not what she saith: the other beleueth that there is a God, and therefore trembleth and quaketh.

Autoph. Well might the Parrot prate by custome, but shee lacketh vnderstanding.

Philox. And as the Parrot learned it by custome, and vnderstood it not: euen so some of you saie it for custome, not once considering what it is, nor what you saie.

Autoph. Yet shall you not perswade vs, but that our beleefe is as good as the best.

Iam. 2.

Philox. Euen such as is pourtraied of S. Iames in the second Chapter, *Tu credis quod vnus Deus est, et benefacis: Demones credunt, et contremiscunt*. Thou belecuest that there is a God, thou doest wel, the devils belecue and tremble also.

Autoph. This is notable stufte in dede, will you make the deuill moze religi-

ligiously faithfull, than they that professe the name of Christ.

Philox. I dare not call you religiously faithfull, for this is not a true faith, whereby you shall be saved, but a vulgar knowledge, which carries a man as neere vnto God, as the beholding of the Sun beames doth carry him vnto heauen: notwithstanding in that they beleeue all things to bee true, which are spoken of God, & writtē in sacred scripture, yea and quake and tremble when mention is made of his name: euen as the thiefe and wicked malefactor fearefully is terrified with the countenance of the iudge, redie to denounce sentence of condemnation against him: confesse according to your owne conscience, doe they not go beyond you verie farre?

Autoph. It may be Philoxenus, that there bee some such as you make report of, which carrie such couragious heartes, that although they heare all the thunder clappes of Gods iudgements, from the first Chapter of Genesis, vnto the last leafe of the newe Testament, denounced against sinne

and sinners, they woulde hardly quake
or tremble.

Hypocrits
are Athe-
ists.

Philox. Call you these couragious
stomackes? Saie it is a flintie, yea, ra-
ther a dullish mind so ensnared through
the subtil sleights of Satan, so choked
with the thornie cares of this world, so
drowned with the desire of earthlie
doug, so dazeled & blinded with the de-
light of worldlie pleasure, that it nei-
ther hungreth for the ioyes prepared for
the good, nor is terrified with the tor-
ments threathned against the wicked,
that it neither regardeth God, nor see-
keth after his kingdome, neither is a-
fraide of the devil, nor of the unspeak-
able paines of hell fire, and that I may
speak y^e which is true, neither thinkes
that there is a God in heaven, who is
the rewarder of the iust, neither anie
devils in hell who are executours of
Gods terrible wrath and indignation
agaynst the wicked and vniust.

Autoph. Will you then make vs
woyse then devils and no better than
Atheistes, seeing wee can saie our
Creede, and the confession of our faith,
as

as readily & as cunningly as the most curious clarke of you all.

Philox. I know and confesse that this one worde *Credo*, containeth a greate force and efficacy towards the edifying and sauing of your soule, if it be sayde and performed, as it ought to bee: and how that is, learne of Saint Augustin himselfe. It is not enough to beleue al things which God hath reuealed in his wordes are true, that hee himselfe is also truth and veritie, and cannot lie: for this is but *Credere Deo*, which things the deuils doe as well as his selfe, standing in a greater feare of his iudgement. But in *Deum credere*, as sayth Saint Austen, is by beleeuing to runne vnto him, by beleefe to cleaue and take fast holde vppon him, and as a member to bee incorporated and ingrafted into the bodie of Christe. Whereby it is euident, that hee which wilfully and obstinatie stoppeth his eares, and turneth them awaie from hearing of the worde, and as it were, malepertly doeth oppose himselfe agaynst the Lorde, doeth filthilie and abhominablie

How wee
must be-
God.

Hypocrites
lie when
they saie
their be-
leeve.

lie, when as hee sayth *Credo in Deum*,
I beleue in God. No, no, God neyther
admitteth such beleefe, nor such belae-
uers.

Autoph. Doeth not Saint Iohn
saie, Hee that beleueth in me, hath e-
ternall life.

A simili-
tude.

Philox. True it is, *Si non credideritis
non permanebitis*, saith the Prophet E-
saie. For which cause, saith Augustine,
*Ruinam videtur querere, qui sine fide vult
adificare*. And the same Augustin saith,
That euen as the boughs & bzanches
of the treee doe wither awaie, vnlesse
they receiue sappe and nourishment of
the roote: so what good worke so euer
thou intendest, or what false face of fained
sanctitie and holinesse like an hypo-
cite, thou doest pretende to the world-
warde, it is dead, and worketh nothing
at al to the edifying of thy soule. There-
fore although hypocrites seeme at the
first blushe to shew some resemblaunce
of the sonnes of GOD: yet so long as
they remaine in the corruption of their
first nature, they can doe nothing but
sinne. Theyr almes deedes are turned
to

Hypocrites
doe no-
thing but
sinne.

to sinne, being given hypocriticallie to be praised of men. Their solenne sacrifices are turned to sinne, being not done in faith, and with mortification of the flesh. The prophet saith, that before God they are accounted of no better than the killing of a man, the cutting in sunder of a dogges necke, the offering up of swines bloud, or the blessing of an Idoll. Their prayers are turned to sinne (being no better as they proceede from their uncircumcised lips) than the sacrifice of soles. And in deede, as without faith it is impossible to please God: so it is not so easie a matter to attaine to some perfection thereof, as many doe esteeme it. For true faith is the speciall giste of God. No man cometh to mee, vnlesse my Father drawe him, sayth our Saviour Christ. Againe, Flesh and bloud, sayth Christ to Peter, confessing him in a true faith, hath not reueled this to thee, but my father which is in heauen. Unto which Paul semeth to alude, saying: We are not able to think anie good thing of our selues, but all our abilitie is of God.

Mat. 6.

Esay. 1

Isre. 6.

Amos. 5

Mich. 6

Eccle. 4

Heb. 11

Now then Autophilus, try and examine your selfe whether you be in the faith or no, least you dreame of a shadow not hauing the substance.

Autoph. You doe me great wrong if you doubt of my faith, for I promise you, I am past all doubt for that matter.

Philox. I offer you no wrong in wishing you to make tryall of your faith: because I see you glory in that which you haue not. Beware therefore least that there bee in you an heart of infidelity to fall away from the liuing God. For this know, and the spirit doth witness the same, there is no filthy concupiscence of adultery, no rotten wordes of uncleannes, no oppressing of the poore, no greedy desire after worldly gaine, no falling away from the liuing God for such vanities: but infidelitie is the root and the bzaunch, the beginning and the ending, an vnbeleauing heart causeth all in all.

Autoph. I cannot but confesse thus much: in the meane while Philoxenus, I hope you are well perswaded of my faith.

Philoxenus

Heb.3

Infidelitie
the roote
of vnclen-
nesse.

Philos. I am perswaded you make the bare title of faith and christianitie a shrouding sheete for your sinnes. For how shoulde you haue the thing, when you reiect the meanes wherby God doth giue the same: which is the ministerie of the worde. Not that it consisteth in their power to giue faith, for y^e is done by the power of the holie spirite which God sendeth into y^e harts of his children to open the eyes of their vnderstanding, y^e that may bee rooted inwardly which by the ministerie of the worde toucheth their eares outwardly. So that there is a perpetuall relation betwixt the worde of God and a true faith. And indeed it is as vnpossible to separate faith from the worde of God, as it is to take the light from the Sunne, whereof it hath y^e beginning. For which cause the spirit of the Lord crieth out by y^e mouth of the Prophet Esai, saying: Heare me and your soule shall liue. And Iohn the Euangelist pointing out the fountaine of this faith, sayeth, *Hec scripta sunt ut credatis*, These things are written, that you may beleue. And y^e prophet Dauid

If 5

being

Perpetual
relatiō be-
twixt faith
and the
word.

Esay. 55

Iohn. 20

Psalme. 95

Acts. 10

being about to exhort & people to faith, speaketh after this manner, To daie if you wil heare his voice, &c. **W**heras to heare, oftentimes is take to beleue. The Lord might fro heauē without preaching, haue bestowed in Christ faith vpon Cornelius & centurion at Cæsarea, but yet by an Angel hee sendeth him to the preaching of Peter, & whilest Peter preached, god worked effectually in his hart by & power of his holy spirite, causing him to beleue his preaching, according to & of & Apostle, Who is Paul, or what is Appollo, but ministers by whō you haue beleueed, according as God hath giue to euery one. I haue plāted, Appollo watered, but God hath giuen increase. So then hee that planteth is nothing, nor he that watereth, but God which giueth increase. **W**hich doctrine agreeth with Augustine, where hee sayth, That which we haue to learn at mens hands, let euerie one learne, yea learn, at mans hands without disdain, & let vs not go about to tempt him in whom we beleue: neither beeing deceiued, let vs not thinke scozne to go to Church to heare

heare or learne out of booke, looking still
 when we shall be rapt vp into the third
 heauen. So that faith cometh by hea-
 ring, & hearing by the word. But how Rom. 10
 shal they beleue in him in who they
 haue not heard, & how shal they heare
 without a preacher? All this I speak to
 this end Autoph. & you may know how
 faint your faith is, because I perceiue
 in you such hypocrisie, & whē you come
 to y^e sermon, which is seldome inough, it
 is moze for fashiō than for edifying, as
 you report of your selfe, when as wout
 hearing of the worde, you can haue no
 faith at all. But well may you mock y^e
 world, & deceiue your self, but God nei-
 ther is mocked nor deceiued, for if true
 faith, the gloze of God, & the saluatiō of
 your soules, be not appointed as y^e pur-
 pose of your cōming to heare the word
 preached, you had better stay at home,
 than come & count your selfe amongst y^e
 nūber of the faithful, to worship the de-
 uel, euen thē whē you wold seeme most
 saintish, cōming with no moze reuerēce
 to y^e same, nor wth so good a minde, as you
 would go to see some Histrio play y^e sole,
 to

to heare a tale of Robin hood, neyther regarding y^e honour due to God noz godly things, noz making any difference betwixt the eternall truth & veritie, & olde wiuers tales & fables: which thing, if nothing els declare, yet your droulines in attending, your lazines and slacknes in praying, your slender profitting in learning, proueth to be true. So y^e although you will seme Christes schollers, yet your fruite declareth that you are the disciples of the deuill. Yea, & although you seme to be members of Christ his Church, you are the synagogue & sinke of Sathan.

Autoph. I marnell Philoxenus, that you wil be so cholerik in these matters, since these thinges touch more than a few, and some of them, I am sure, more wiser than your selfe.

Philox. God make them wise to saluation, wherein if some of their wisdoms shuld be weighed in a ballace, persuaue your self, that they wil proue th̄selues as wise as foles, as senslesse as stocks, more brutish than wild beasts.

Autoph. Do you thinke y^e if the matter

ter were so dangerous, & their case so desperate, as you account it, y^e they wold not looke moze straitly to themselves. **Yes** I warrant you, y^e cup companions, Ale bibbers, Ale knaues, Ale knights, I would haue said, would not lie quaffing & dzinking so fræly, vntil their legs can neither go for stobling, nor their tongs scarce cal for their penie pots for wambling, especially on the Sabboth, when they should serue God. Do you thinke that Dicke swash would make no moze bones to crucifie Christ himself, wounding & tearing him from top to toe, if he thought that blaspheming of the name of god were so dānable, as it is thought to be? Do you thinke that the filthy lecherer and loose living man would wed himsele to lust, the couctous & greedie cormorant with his long nailes, would scrape & scratch all the skin of the poore mans shoulders, yea, & as it were grate the very guttes out of his belly, if he thought it such an offence to murder a man, as is pronounced against him: I would you could perswade him so.

Philox. S. Paul saith, that neither
whoore-

Math. 24

whooremongers, adulterers, fornicators, vncleane persons, shall enter into the kingdome of heauen. Which thing if they will not beleue in earth, when they shal dwel with the deuil in paines & torments for euer, he will suade and persuaade them, making the either paie the price of presumption, or infidelitie. Notwithstanding true faith is quicke of sight, and will straight haue an eie to the worde of God: touching which word our sauioꝝ Christ hath said in the Gospell, Heauen and earth shall passe, but my word (saith he) shall not passe. Here the word is coupled to two most excellent elementes. Aire and Water are feble and vnstable, but the heauens though they turne and moue, yet keepe they a wonderfull constancie in theyꝝ course: the earth also is most stable and immoueable: yet is it much more easie for these elementes to be losed, than that one ikt of the word of God shoulde passe vnperformed. Yea the worde of God is most stable and immoueable, & as all the world, if they should lay all their strength & power together, are not able

able to make it day, when once it is night, or cause the day to break out sooner than the course of the heauens doth command, so not al worldlings, though they neuer carry so great a pomp, power & pride with them, & seeme little Gods in their owne conceits, shall be once able to infringe & weaken, to break & abolish so much as one title of the worde of God, who is God euerlasting, chiefly good, wise, iust, mightie, & true of word: as such miscreantes & vnbelæuers shall thoroughly seele & vnderstande, when it shall please him to powze his wrath and vengeance vpon the for their hypocrisie.

Autoph. You threaten vs, *Ex nō concessis*. As though we do not confesse the same faith, & professe the same religion, & say y^e same prayers, & *Pater noster*, yea, & come to the church when we haue nothing to do, wherin, vnles we be deceived, we satisfie the dutie of Christians.

Philox. You come in deed by leasure, & profit a little: I do not doubt but you can speak as sanctiously as the best belæuers and holiest men of God: you can allow of vertue, and reprove vice.

Autoph.

Hypocrites continually harpe on this string.

Autoph. And is not that well, I am glad you like of vs in some regard.

Philox. Well, no, no, most wicked hypocrites could saie so much. Such as we haue read to haue ben in the Church in the time of Christ and his Apostles, as namely, Iudas, Ananias, & Saphira, Symon Magus, Demas, Himeneus, and Alexander, they could hide their knauery vnder the painted colour of hypocrisie, notwithstanding I hope you will not call them good Christians.

Iudas captured to hypocrites.

Autoph. Would you proue vs such to our Saviour as Iudas, or such rebels against the word, as Demas, Himeneus and Alexander. It is euident that these were out of the Church. But wee will saie and stand to it that we are of the church.

Not all of the church which come to the church Rom. 9

Philox. Such hypocrites as you are, onely in the outward communion and fellowshippe of the church, although they boast and bragge of the titles of the same, they are not all Israelites, sayth Saint Paul, which come of Israel, neyther are they all children straight waie, because they are of y^e seed of

of Abraham. But in Israel shall thy seed be called. The faithfull therefore are onelie the true and liuelie members of Christ: whereas hypocrites hauing not put off the vizardes of false pretended holines cannot lawfully be cut away frō the Church, vntill such time as like runnagates they flie to the Tentes of Sathan, and ioyne hande and hande in deede with the deuill whome they haue serued: vntill such time I say they are taken for the true inhabitants of the Church & liuely members of Christs his bodie: although God himselfe, who seeth their heartes and searcheth euerie corner of their conscience, doth wel inough discern what false knaues they are. Albeit they can sende out fayze woozdes from their filthie harts.

Autoph. I can scarsely vnderstand this, for me thinkes you speake contradictions, namely that wee are of the Church, and that wee are not of the Church.

Phelox. I say you are of the outward visible Church: because like painted hypocrits yee seeme godly Christians,

¶

when

Iudas re-
puted for
one of the
Church
vntil hee
set his tre-
cherie a-
broch.

When as you are nothing lesse, although
fo2 companie you come to heare Gods
wo2d, say your Pater Noster, partake of
the Sacraments, and vse publike confes-
sion of your faith. But God seeth what
you are, whether you beleue faithfully
o2 fainedly, truely o2 hypocritically, you
shall not play bo peepe befoze him. This
may bee explained by that Arche-hy-
pocrite Iudas, the betrayer of his Mas-
ter, who as long as hee set not abroch
his deceitfull o2 rather most deuillish
seruice neyther by wo2de no2 dede,
but as p2ofessing no small friendshippe,
accompanied Chziste, beeing the Ste-
ward of his familie, & al this whyle was
accompted fo2 a member of Chziste hys
Church, and yet fo2 all this Chzist cal-
led the selfe same Iudas a Deuill: and
when hee spake of his chosen, and lyue-
lie members, hee was shut out. So
that Iudas was not a member of the in-
warde and Holie Church, neyther had
any fellowship in the Gospell of Chzist,
although hee were a member of the out-
warde Church numb2ed amongst the
godlie societie of holie men. In which
Church,

Church, those which carrye so godly
 shewes of Christianitie are conteined,
 as the pꝛoud, ambitious, couetous, en-
 uious, gluttonous, lasciuious, lecherous,
 cursed speakers & the like, who neither
 are the sons of God, by the grace of ad-
 option, noꝛ members of Christ by sancti-
 fication of the spirit, but as rotten mem-
 bers in the body. ffoꝛ excellently saith S.
 Austen, that euill men or hypocrits are
 that in the Church, that chaffe is amōgst
 Wheat, Cockle in standing corne, Tray-
 tors in a Citie, and runnagats amongst
 Souldiers. But it is plaine, that wheate
 is the cleaner, standing coꝛne the lustier,
 Citizens the safer, & souldiers the stron-
 ger, when runnagats, traitoꝛs, cockle, &
 chaffe are seperated from them.

Hypocrits
 in the
 Church as
 rotten me-
 bers in the
 bodie.

Autoph. If we bee so badde as you
 would make vs, so stincking carrions &
 putrified members, it were pitie but we
 were cut off.

Philox. You shall bee knowne what
 you are in the end of the woꝛld, when the
 godly shall be seperated frō the vngodly,
 foꝛ as the darnel is bound together & cast
 into the fire, and the wheate is gathered

sarrie in her bosome, there is no remission of sinnes to be looked for of that person, no saluatiō, as witnesseth the Prophet Esay and Ioell, vnto whom subscribed Ezechiell, when hee pronounceth, That there shall not be any in the Catalogue of Gods people which shall not haue part in that heavenly inheritance.

to his Father.

But if your faith be so firme as you say, it is I hope no small matter shall remoue you from confessing of the same: Nay I am sure you will spend life, land and lining for Christs sake.

Autoph. I will not bragge what I dare doe, notwithstanding if there bee no more faithes but one, I would doe something which I will not say.

Philox. This man deemeth himselfe as deepe a deuine as the learnedest doctors of them al, and yet thinketh there be diuers faithes. No no, Autophilus there is but one baptisme, one faith, one Lord and Saviour of all, Iesus Christ: for the constant profession of which wee must forsake all, yea and our selues also.

Autoph. It is a great matter to forsake my selfe, and more then I would

willingly do, but is there no moze then one faith? I am deceiued if I haue not heard of pluralitie of faithes.

Sundrie
religions
but one
truth.

Philox. Although in the worlde there are sowed many and sundry faiths, that is to say religions, as that there is an Indian faith, a Iewish faith, a sayth of the Mahometistes, a faith of the Georgians, a Papisttall faith: yet is there but one true Christian faith, the abridgement whereof is brieftlie contained in the articles of our beliefe and at large taught in sacred scriptures of both the Testaments: which faith whosoener doth not constantly professe, denieth Christ himselfe, and therefore shalbe denied of his father.

Autoph. I pray you goe not about to disquiet my conscience, as touching these matters you shall finde me no Papist, I warrant you.

Philox. No no? no protestant neither.

Autoph. You might as well call mee no good subiect.

Philox. You are no better then you should be.

Autoph. I thinke you woulde haue mee

mée of no religion?

Philox. I woulde you did not pꝛoue it so.

Autoph. What do I pꝛoue; nothing I hope, y I haue cause to be ashamed of.

Philox. You pꝛoue your selfe to be a lukewarme Laodician, a Jeweler, and such a one as is neither whot noꝛ cold, I would saith Iohn to the Church of Laodicia, Thou wearest either hote or cold, but because thou art betweene both, and neither cold nor whot, I will spue thee out of my mouth, bicause thou saist I am rich & incresed with goods & haue need of nothing, & knowest not that thou art wretched & miserable, poore, blind, and naked. It may sème y these Laodicians went about to match together y woꝛlde & the Church, Chzist & Hammon, light & darkenes, God & the Denil. Not vnlike to the same Church wherin the spirit of God cōmendeth nothing. Autoph. I am loth, yet must I speake it bicause it is true, I fere me we haue too many in this litle church of England, soꝛ who heareth it not nowe a daies boldly boasted of in y mouths of many miserable caitiues, I

Apoc. 3.

Mungrell
Christiās.

plaie the grace of a gospeller and the
swashing soldier, I can play at dice and
Cardes, I will and quaffe, goe a whoze,
hunting, liue loselie at my pleasure, and
yet when occasion shall serue, counte-
naunce it as curiously as the most run-
ning Clarke of them all, so that the co-
uetous man thinkes that hee can serue
God and Plutus the glutton, God and
Ceres the dzunkard, God and Bacchus;
the wanton Leacherer, be partaker be-
twixt God & Venus. Thus whilest they
will serue the Deuill, yet will they bee
called and accompted good Christians,
and the children of God: the Lorde for
his mercie sake illumine their heartes,
that they may see and haue some feeling
of their desperate estats, that they may
consider of the great mercie of God, spa-
ring them so long and giuing them so
large a time of repentaunce, or else woe
woe to them and their soules if they still
continue and persiste in their sinnes and
make no commoditie thereof, yea con-
temne Gods innumerable mercies, ὁφειλον,
saith Iohn, I would it were better with
thee then y^e Church of Laodicea. May we
not

not as rightly lament the estate of a number in this lande which thinke they know much when they knowe nothing at all, which esteeme themselves wise enough vnto saluation, when as if they should bee asked accompt of their faith, they woulde pzooue themselves doltes and black-heads: May wee not wishe it were better with them, and that they were altogether cold or thzoughly hote: were it not better with them if they did either openly followe the woꝛld and the lust of the flesh, and hoꝝt nothing of Chzistianitie, neither seeme to haue a nie thing to doe with religion, or else contemne the woꝛlde, detest the Deuill and his wooꝛkes, abandon wickednesse, flie from sinne, loue godlines, and liue an holie life: foꝛ they neither foꝛsake the woꝛlde nor followe Chzist, but make a mingle mangle of Chzistianitie, playing as it were at halfe stake betwixt GOD and the Deuil. Such Newters & Jackes on both sides the Loꝛdes stomacke cannot digest, they which outwardly shewe themselves to be Chzistians in resoꝛting to holie assemblies & bzing minds with them

them set vpon nothing but mischiefe, are
 abhominable vnto the Lord, who forbiddeth
 to plowe with an Oxe and an Asse
 together, to make a garment of Linse
 woollse, to put newe wine into olde
 bottels, to patch an olde garment with
 new cloth, to ioyne heauenly wisdom
 with worldly folly, Christian religion
 with vnrighteous Damon. What saith
 y^e lord to these mungrels, which make as
 it were an hotch potch of Christianitie,
 I would you were either hote or cold: it
 were better that ye esteemed your selues
 sinners & heathenish, then that you shold
 be such hypocrites & dissemblers, for then
 there were more hope of recouering
 your soules health, according to that: if
 you were blind, you should haue no sin,
 but now you seeme so righteous in your
 owne conceits, so sufficiently taught, so
 furnished with godly rites and holines,
 that you think it not wel to go to Christ
 his schoole any longer. You are so laden
 with learning, or the Deuill hath so in-
 neigled you, y^e you contemne the institu-
 tions of Christ, & prefer your owne mix-
 tures & hypocrisies befoze gods eternall
 veritie,

Better to
 be an open
 sinner then
 a dissem-
 bler.

veritie: ſhe for ſhame, either make y^e tree
 good, & the fruit good, or els make the tree
 euil & the fruit euil, for the tree is known
 by the fruit. Matt. 12. As if Chriſt ſhould
 haue ſaid, away with this outward ſhew
 & coloured cloke of holines, away with
 this outward ſained ſhewe of ſanctimo-
 nie: either be good or euil, righteous, or
 vnrighteous, religious or irreligious:
 ſie vpon you painted ſepulchres, what is
 more contrarie to holines then hypocri-
 ſie: what further from ſinceritie the ſimu-
 lation, why then boſt you of faith & righ-
 teouſnes, ſince you are vnbelieuers of
 no religion: it may wel be ſaid vnto you,
 as Chriſt ſaid vnto the Pharifees, That
 Publicans and common harlots ſhall go
 before you into the kingdome of God.
 Let all ſnewters & ambodexters which
 can ſo cunningly carry two faces vnder
 one hood, learne to frame their liues ac-
 cording to y^e word of God: let al idle lub-
 bers lerne what a horrible offence it is to
 flatter worldlings in their wickednes,
 for al newtrality & lukewarmnes y^e lord
 doth deteſt & abhorre. For as lukewarme
 water is a readie inſtrument to prouoke

Nothing
 further from
 ſinceritie
 then ſimu-
 lation.

a vomit, so the Lord through his iustice
 can not but speake out of his mouth such
 stincking and rotten members such
 mungrels as make such a mingle man-
 gle of Christianitie, which goe about to
 temper together light & darkenes right
 and wronge, sweete and sower, holines
 and hypocrisie, God and Mammon, Christ
 and the Deuill: cease then Autophilus to
 prouoke the Lordes wrath anie longer,
 doe not still perseuer in inuincible; for

it is a great euill and the beginning of
 desperate blindness: away with this
 perswasion of holinesse, vnles I shal say
 vnto you as the Lord said to the Church
 of Laodicia, Thou knowest not that
 thou art *ταλαίπορος* miserable, wretched, and
 woene out with euill. It is a woefull
 thing when a man is at deathes doore
 and as it were about to bee swallowed
 vp of the Deuill and neither seeth, nor
 yet hath any feeling at all of his imi-
 nent miserie. How greatly is he decei-
 ued which thinks that he is rich & yet is
 altogether *πῶχος* a poore naked begger.

Autoph. I thanke God I am suffici-
 lie rich, and moze riche I will bee if I
 liue

line twentie yeres to an end. Thus Philoxenus, if you speak this concerning my selfe I would you wist that I am neither so blinde but I can distinguish currant coyne from copper, neither so pooze but if a peece of land lie to my liking I can perhaps fetch as many red ruddockes as shall pay the price of it.

Philox. I knowe you haue Lynceus sight in woꝛldly matters, and so had the Laodicians, who could vse marchandise, buying & selling and with craft & woꝛldly pollicies. But yet in heauenly wisdomes indeed they were starke blind. The Pharisees also whom Christ called blind were well sighted in woꝛldly matters, but in heauenly matters as blind as bees. Although they were gallantly clad in tryne arraye, yet as touching true knowledge they were destitute & naked of good woꝛkes and void of the wedding garment. ¶ That Ruffians, swashbucklers, gallants of this woꝛld, who either thinke that there is no God, or else that he is a sleepe, or at the least feare not his iudgements. ¶ That such proud pecockes and hautie harts which carrie so sharpe
 World-
 lings like
 to luke
 warme
 Laodiciās.
 eies

Faith
the most
gorgeous
attire.

1. Cor. I.

How to
purchase
true trea-
sure.

eyes to spie out mischiefe, to commit it, and thinke them selues in heauen, if they might be gorgeous in this worlde, woulde marke these things well, who stumble daily in desperation and can not see it, and goe naked from the toppe to the toe, I say naked from al goodnes, and yet feele it not. For he alone is well cladde which by faith hath put on Christ Iesus. Hee alone feeleth it in his heart, and possesseth spirituall giftes according to that in the first Chapter of S. Paul the first Epistle to the Corinthians, I giue thanks to my God alwayes for you, for the grace of God that is giuen you in Christ Iesus, because you are in al things enriched by him in euery word and in all knowledge, like as the testimony of Christ is confirmed in you, in so much as you are not destitute in anie gifte, &c. Learne Autophilus of S. Paul, what it is to bee truly rich, and that worldly wealth is starke beggerie in regarde of these heauenly treasures: learne of Christ howe to make a purchase of treasures, first seeke the kingdome of God and all other things shall be

be giuen you. Sell that you haue, giue almes and pzeare your bagges which were not olde, euen a treasure that sayeth not in the heauens, where no thiefe approacheth, nor moath corrupteth: read the sixt to Timothie, the 29. of Ecclesiasticus, & the 23. of the Prouerbes. **Then** shall you know what is true riches, and howe you shall vse this worldly drosse and dunge. If one should offer you poison in a painted cup, you would be loath to taste of it although it were pleasaunt to the taste.

1. Tim. 6.
Eccle. 29.
Prou. 23.

Autoph. If you thinke I am werie of my life, you deceaue your selfe.

Philox. Neither be you weary to liue well, cease to drinke sinne which is the poison of your soule, euē as beasts drinke water. Howsoever the deuil doth colour his knauerie, making you belēue you know y^e which you know not: that sweet is sower, and sower swēte, good bad, & bad good: it is but his subtiltie to drine you into the feareful disease of securitie, therby to poisō your soule to euerlasting damnation: your belēfe is grosse if you locke it vp in your bzeast without either
sense

sense or vnderstanding of the same doth stande you in as much stead as a preseruatīue still put in your pocket serueth to your health if you neuer vse it. The flint stone vnles it be beaten causeth no heat, neither y^e Diamond, vnles it be chafed causeth any smel. Euen so, vnles you meditate on the word to vnderstand the same, haue a desire to learne daily y^e will of the Almighty, it auaieth nothing at all, and in the end as good neuer a whit as neuer the better.

Autoph. Here is nothing but learne, learne, I thinke we shall let all alone & fall to praying and saying I knowe not what, can you teach me any moze thā to resist sinne and to do good, to loue God aboue al things and my neighbour as my selfe, Tush here is moze adoe then needeth.

Philox. Oh Autophilus. *Nunquam satis docetur quod nunquam satis discitur.* It is neuer taught inough which is neuer learned inough. Where a Scholemaster hath *Classē asinorum*, it will be long or hee be at a good instruction into their braynes. It is a hard matter to make a world,

wozking to become a good Christian.

Autoph. Thousandes thinke it not to difficult a matter as you make it.

Philox. But whether doe you thinke Autophilus, it is an easier matter to bee a Tailor, a weauer, a Cobler, or of some such like occupation, then to learne the duty of a Christian.

Autoph. I cannot tell, but I haue knowne one bound Appzentic to one of these occupations seuen yeares, and yet in the ende hath carried away no moze cunning then he hath neede off.

Philox. Oh good Loyde, what blockishnes is this? We will binde our children Appzentic to base trades and occupations, seuen or eight, nine or tenne yeares, and esteeme it litle inough, yea, and all we wil contend with our trades to haue a good report, and to be famous: but to attain to the perfection of a Christi- Eccle.1.
 an life, to walke woorthy of Gods seru- Ephe.2.
 uants, fructifying in euery good worke, 1.Pet.2.
 to become creatures of Christ: to do good Psal.36.
 woakes, wherein he hath prepared that we shoulde worke to learne to die vnto
 sinne, and liue vnto righteousness: to
 learne

A Dialogue betwene

A Compa-
rison.

learne to decline from euil and doe good:
to leaue to doe peruersly & learne to doe
well: how lumpishly and drowsily wee
goe about either as though we supposed
the duety of a Christian not worthy the
learning, or the rewarde not worth the
trauell. If one man in a Country
should pay his seruants greater wages
by a thousand degrees then the rest, who
woulde not count himselfe a happy ser-
uant if he might come into fauour and
seruice with so good a Master: surely,
either must we count Christ a lyar, or
else praise him for the best pay Master,
which promiseteth such infinite rewardes
to those which serue him: as namely,
that they shoulde eate with him and
drinke with him, yea at his owne ta-
ble: raigne with him and possesse his
kingdome; and such like. Oh hearts
made of hard mettall which so great re-
wardes cannot moue!

Autoph. Who is it that (sayth he)
doth not serue him?

Philox. I knowe, they will say for
they serue him a trust indeede, if a man
had such seruantes, hee woulde sende
them

them packing. Is it good seruice for a
 seruaunt to say to his Master: Sir,
 your worke shall be done, and doe it ne-
 uer a whitte? No, no, good pay Ma-
 sters must haue good seruantes, God
 must be serued with all our hearts, all
 our mindes, and with all our strength,
 the loose man cannot yelde to concupis-
 cence, and serue God: the couetous man
 cannot lay by treasure in earth, and in
 heauen. Let vs then deare brethren for
 Christ his sake, practise that same good
 counsaile of the Apostle. Let euery man *Gala.6.*
 proue and examine his owne workes,
 whilest yet there is time and place of
 repentance, least that we tumble head-
 long into the bottomlesse pitte of perdi-
 tion, and come with a *tardé peccauimus*.
 It is to late to locke, and make fast the
 doze when the Steede is stollen: as the
 mercy of God if we vse it in time, may
 serue for our Saluation: so, if we vse
 delaye, and make no account of the
 same, but refuse it when it is offe-
 red, it will turne to our bitter curse
 and damnation. The night will come
 when no man can worke any longer, *Iohn.6.*

Esay. 28.

Deut. 6.
Gods chil-
dren must
learne this
lesson.

let vs not refuse so precious a ietwell as
time is . A good husband will sowe his
seede while it is faire weather , and a
prudent Merchant will lay out his mo-
ney, whilest the market endureth: there
is none but will consider these thinges,
vnlesse he be wilfully blinde, and giuen
ouer to the mischiefe of Satan, vnlesse
as it is saide by the Prophet , Hee hath
made a league with death and a coue-
nant with hell it selfe : Unlesse he will
count it but a gamball play, to cast him-
selfe headlong to destruction , and dam-
nation both of body and soule . I cannot
deny, but the diuel hath blinded the eies
of many miserable wretches, that here,
in they are not different from your opi-
nion, that if they can say the ten Com-
mandements , they thinke they can doe
as much as is requisite : but I would to
God they would learne one lesson more
which Moses taught the children of Is-
raell : namely , That these wordes must
remaine in their hearts, that they should
meditate vpon them both at home, and
abroade , when they goe to bedde, and
when they rise in the morning. Oh that
this

this lesson were learned all our life long then should we not haue so many nickenamed Christians, and then should not securitie sende so many thousand soules to hell fire, Not euerie one that sayth Lorde, Lorde, shall enter into the kingdome of heauen, but hee that doth the will of my father which is in heauen. It is not inough to professe the faith, with our mouth, to say, Lord haue mercy vpon vs, good Lord forgive vs, and all the rest. But a good conscience is required, and the spirite of renouation, Why doe ye call me Lord, and doe not those thinges which I commaund you, sayth Luke 6. Christ; Luke 6. It is not inough to say, the temple of the Lorde, the temple of the Lorde. It is not inough to say, I hope to be as soone in heauen as the best, I beleue as well as the best. The diuell deludeth thee, whosoever thou art that so think, Not euerie one that saith, Lord, Lord, but hee that doth the will of the Lord shall be saued.

Autoph. When shall none be saued, for who is able to do his wil or keepe his commandements?

Philox. I knowe Autophilus, that none is able to doe his will, or fulfill his commaundements: but to doe the will of the Lorde, is to indeuour our selues with our whole minde and strength to fulfill that which he commaundeth: although we doe the best we can, we are vnable to performe the same. For if we

What it is to doe the Lords wil.
1. Iohn. 1.

say we haue no sinne, wee deceaue our selues, & there is no truth in vs. And yet the same Iohn sayth: Euery man that is borne of God sinneth not. That is, he is not willingly giuen to sinne, as are the wicked which haue no care of his commaundements, neither to keepe them nor to meditate vpon them. Saint Paul, penning the perfect duety of a Bishop, to Timothy, saith, Meditate, ponder, & consider vpon this: I did runne the way of thy commaundements which I haue loued. Sayth the Prophet Dauid: Oh Lorde howe haue I loued thy lawes: it is my meditation all the day long. It is not without good cause that the Prophet annereth the louing of the commaundementes, and the meditation of them: for that which wee loue most dearly

1. Tim. 4.

dearely commonly that we most thinke
 vpon: yea, we ioy to thinke of that
 which we loue: which if it be so, surely,
 I doubt many Christians of vs carrie a
 colde loue either towarde God, or his
 commaundementes, vnlesse we will
 seeme to loue him as he that beate his
 owne father, and saide it was for loue:
 so no doubt we loue him indeede: that is
 to say, we will not sicke to giue him a
 blowe on the face: For who so sin-
 neth and offendeth against the Ma-
 iesty of God, doth as it were strike God
 on the face, and crucifie Christ againe:
 But alas, if every man woulde enter
 into some streight examination of him-
 selfe, who is there which with the Pro-
 phet Dauid, maketh the commaunde-
 ments of God his daily meditation, nei-
 ther this onely in the day time, but in
 the night also? Who is hee that can
 say: Thy iudgements Oh Lorde, are
 sweeter vnto mee then hony? Who
 is it that can truely say, hee hath desi-
 red them more then golde and preci-
 ous stones? Nay who is it almost to
 whom they seeme not as bitter as gall:

Sinners
 strike God
 on the
 face.

Iohn 14.

The cog-
nifances
whereby
Gods chil-
dren are
discerned
from Sa-
thans
impes.

Because they require repentance and mortification, who is he but esteemeth that which the Apostle calleth dross, and dung, more delectable and pleasant than the iudgements of the Lord. If a man loueth mee (sayth Christ) hee will keepe my Commandementes. If this were well marked of you, it woulde not seeme so easie a matter to be a good Christian as you account it. As the children of God are knowne by two markes, so are also the bondslaves of Satan. The markes of Gods children are sometimes internall, sometimes externall: the inward, are repentance, faith, godlines, and a sounde conscience: the outward, hearing of Gods word, and godly conuersation. So likewise, on the contrary side, Satans impes are knowne by their inward and outward notes: inwardly, in that they are without faith, deuoide of all godlines, of an ill conscience, of no good affection towards the Ministry: outwardly, by contempt of the word and a leude life. Wonder these things Autophilus, and thoroughly examine them, and see whether you carry about

about with you the cognisance of Gods
 childe, or the badge of the diuels bonds-
 flanes; and after due examination, if you
 finde your selfe rather a limme of Sa-
 than, then beloued of the Lord, recople,
 plucke backe your scote in time, lest that
 the curse of eternall damnation fall vpon
 you sooner then you looke for it. And
 whereas you saide, that to eschue euill,
 and doe good, is all that the Preachers
 can teach you, or require at your hands;
 I graunt it so, and more then you goe a-
 bout to perfoyme. To sinne of your selfe
 you are apt inough, and the diuell is
 ready to teach you; but if a man should
 demaund of you how you shall resist sin,
 or doe good, I doe not doubt, but he shall
 finde you mum-budget. If we had to
 make warre against any foereigne
 Prince about to invade the Countrie
 wherein we liue, and neuerthelesse sit
 at home in the chimney corner, saying
 amongst our selues, we knowe well
 how to pzeuent the enimie, it is but to
 muster such Souldiers as are meete for
 warre, to gather an Armie, and coura-
 giously to bid them battaile: woulde we

A Compa-
 rison.

accompt our selues safely defended, or
 destruction further from vs, if this were
 once saide: might not rather our ouer
 throwe moue laughter to all such as
 heare of it. This proportiō, Antophilus,
 would be diligently pondered: there is
 no Christian but hath a continuall com-
 bating against the world, the flesh, and
 the deuil, for which cause our life is cal-
 led a warfare vpon the earth, and euery
 good Christian a souldier: for as souldi-
 ers doe lye in wait to beat backe and re-
 sist the enemy, so ought we to be vigi-
 lant in resisting sinne and the temptati-
 ons thereof, and as to knowe the meanes
 how to resist the enemies, and not put it
 in practice can profit vs nothing at all:
 so if we say, to resist sinne, and doe good
 is the perfect duety of a Christian, nei-
 ther learne how to resist sinne, or to doe
 good, it doth nothing at all preuaile. If
 we say, to loue God aboue all thinges
 and our neighbour as our selues, is the
 perfect duety of a Christian, and yet nei-
 ther learne howe to loue God, nor exer-
 cise charity towarde our brethren, we
 are as neare the perfection of Christiani-
 nity,

inty, as he that can say, that the chiefest point of a Tailours trade is to to shape and to sewe, is neare to the excellencie of a perfect workeman. A fit Anal-
logic.

Autoph. Well, we are deceived if we loue not God aboue all things: you shalt hardly make vs confesse the contrary.

Philox. Doe you remember what you said vnto me when we began to enter into communication?

Autoph. What is that?

Philox. If you haue not forgetfull, you said that if a greater occasion had not tugged you then hearing of the word, wee had not met hereto day: and mozeouer that you more esteemed of two hundred pounds, then of three hundred sermons.

Autoph. What proue you of this?

Phil. That you loue God nothing at al.

Autoph. When it were pity I did liue.

Philox. You loue the world moze then his word.

Autoph. I said not so yet.

Philox. No, what meane your former speeches?

Autoph. Whatsoeuer I said, there be no fewe that will confirme it.

Philox. The moze the worse.

Autoph. Should we let all runne at randome, and followe the Preachers? must we loue God and nothing else?

Deut. 6.

Philox. I say not so, for all the creatures of God are exceeding good, and to be beloued: but nothing ought to be made equall in loue with God, or to be preferred before his loue. Wee must loue God with all our heartes, with all our soules, and with all our might. In regard of which loue, we must both loath and treade vnder foote all thinges that seemeth good in all the worlde. Yea, this loue ouercommeth all mischieses whatsoeuer which otherwise seeme inuincible. The Apostle Paul proclaimeth this with a zealous and vehement motion. Who shall seperate vs from the loue of God? Shall tribulation, or anguish, or persecution, or hunger, or nakednes, or perill, or sword? as it is written: for thy sake are wee killed all day long, and are counted as sheepe to the slaughter: neuertheless in all these thinges we overcome through him that loued vs. For I am sure that neither death, nor life, nor Angell, nor rule, nor power, nor thinges present

Present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God which is in Christ Iesu our Lorde. **Hitherto the Apostle.** The nature of a faithfull friende is not to offende, but to reuerence him whom he loueth: he is the better when his eye is vpon him, his delight is to talke with him, his heart is to doe for him, his great pleasure to be present with him, he willingly will not see him iniured, nor patiently heare him slandered, no crosse nor calamity shall vnlose the long contracted knotte of friendship. **Indeede** we all say we loue God, but fewe of vs feare to offend him: we can say we like well of his word, but we doe not reuerence it as we ought. We will talke of him: but how, in swearing, staring, cursing and banning, but to talke of him, or with him, as though we loued him, that is to giue him thanks, praise him, or pray vnto him, or meditate vpon his worde, we vse it but a little. And I doubt wee haue many Christians which scarce once in foure and twenty houres make mention of him

him after this manner . The desire we haue to see our friends , is an Argument we loue him dearly : the slender desire we haue to see God, that is, out of his worde to learne his will, sheweth that we loue him so greatly that wee care not if we neuer see him . One friend will grieue to heare an other ill spoken off, but fewe there are which if they heare the name of God most villanously blasphemed, all his commaundementes broken one vpon the necke of an other, that will rebuke the sinner, as if he loued God , and loathed to see him mangled and torne from toppe to toe of wicked Discreaunts , which make no conscience of keeping his commaundements . To intend treachery against an earthly Prince , is an offence not pardonable : neither is there any good Subiect , but will both reprove and reueale the same, but to committe Treason against him, which is the onely Monarch and Ruler of Heauen and Earth: that is, malapertly , negligently , and carelessly to sinne , and transgresse his commaundementes : I say , to drinke sinne

sinne as beastes drinke water, some of
 make no bones: we winke at one
 anothers wickednesse, and part stake
 in diuelishnesse, not considering that
 there is one in the Heauens which hea-
 reth, whisper we neuer so softly: and
 seeth, cloake we it neuer so secretely:
 according to that of the Prophet Dauid,
 God shall raigne snares of fire vpon sin-
 ners, fire and brimstone with the tem-
 pestious windes, shall be the portion of
 their cuppe: they shall be turned into
 hell: their teeth shall be dashed in their
 mouthes: their armes shall be crushed
 and broken: they shall fall away from
 the face of the earth. These and a thou-
 sand such like threafninges by the holy
 Ghost are thundred out against sinne
 and sinners, which being well weighed,
 may feare a flinty heart from offen-
 ding.

Autoph. As though there were a-
 ny which did not feare Gods iudge-
 ments.

Philox. Why then feare they not to
 offende him, not onely by breach of
 his commandements, and by preferring
 most

most vilest creatures before him; but by bearing also an inward grudge in heart against his Maiestie, and would if it were possible plucke him in peeces, or at the least wish that he were not so: but search the ground of your owne conscience Autophilus, and tell me if it would greatly grieve you if there were no immortality of the soule, no account after this life, no reckoning, no iudgement, no heaven, no hell.

Autoph. What should moue you to thinke so of me?

Philox. Because I doubt you feare not God.

Autoph. But how proue you it?

Philox. This feare is stirred vp by preaching and reading of the word.

Autoph. Yet more adoe about preaching: Here is no praying, no faith, no Christianity, no godlinesse, no loue, no feare of God, without preaching: I marvelle what you would haue men to doe?

Philox. I would haue you first seeke the kingdom of God, and to abandon this your hypocrisie, and not rather to hearken

hearken to y^e temptations of the world,
 and to the suggestions of Satan, than
 to the will of **G D** revealed in his
 word. What drunkenness is this? The
 world promiseth but temporall & tran-
 sitorie things, and yet we seeke them e-
 uen with greedinesse. The Lord promi-
 seth most excellent and eternall trea-
 sures, and we make slender account of
 them. What shall wee saie? Doth hee
 promise golden mountaines, or is hee
 faithlesse in his wordes? Else why run
 we a great waie for small wages, and
 take so great paines for a few pence, &
 yet feare go out of the doore to purchase
 a kingdome? Why contend we so shame-
 fully for trifles of no price, and make so
 small account of Gods everlasting
 wealth immutable, treasures eternall,
 reward inestimable, endless hono^r and
 glorie immortal? Why do we vainlie
 consume our selues with sorowes?
 Why doe wee wearie our selues with
 so many worldly cares? Sithence y^e loue
 of this world is enmitie to God, And if Iam. 4
 any man loue the world, the loue of the Iohn. 2
 father is not in him.

Autoph. If you thinke that you can shake me at odds with the world, you are in a wofull bove: no, no, they loue it too well, both noble men, Gentlemen, and men of meaneer estates; & by your patience, there bee a companie of your owne true, who although they fauour it not in wordes, yet followe it in theyr woorkes.

Philox. What is too true, and much to be lamented, for indeed the pleasures and profits of this world haue done a wofull worke the heartes of many, and caused zeale and religionnelle to be frozen vp. Men rise vp earlie to eat and to drinke, to buy & to sell, smile merily on gain coming in, & welcome it wth yelding both hand and heart to giue entertainment: Their stomackes are hungry, & there is no end of seeking gaine, laying vp in store, making the barnes wider, loyning house to house, and land to land: So that now if one goe about to bid stoude men from the thornie cares of this worlde, hee speaketh to the beelie, which hath no eares, hee speaketh to them which seme as if they were in a dreame

dreame, and his speeche is not vnyke
 his which speaketh with a strange
 tongue, for they are made dronke with
 the pleasure of this worlde, they reele
 and totter to and fro agaynst the posts
 thereof, and the wine of the fornicati-
 on of this worlde, hath cast them into
 a dead sleepe, in such as they neyther Heb. 12
 knowe, neyther will knowe, till it bee
 too late, that they they haue solde their
 birthright for a messe of pottage, and
 that they haue lost the precious and in-
 estimable pearle of Gods euerlasting
 kingdom, for that which glistereth,
 and yet is no gold.

As touching those speculative De-
 vines, whose religion is onely made
 of wordes, and therefore are mete to
 speake in the aire, they are no com-
 panions of my crewe, neyther anie
 such prating and prating professours
 as talke much of Religion, but make
 it the by-path of vngodlynesse. Wee
 cannot serue both GOD and mam-
 mon. The soune of God hath spoken it,
 therefore I am sure you will beleue it.

Autoph. God forbid I should thinke

the contrarie. But yet me thinks I can not but meruaile why Chziste shoulde hate the worlde, sith it is so beautifull, so glorious, and so excellent a creature as it is.

1. Iohn. 5

Philox. As it is the creature of God it is good, for whatsoeuer God made is verie good. But yet the worlde is now depraued and corrupted: yea, *Totus mundus* (as saith Saint Iohn) *in maligno positus est*. All the world is set on naughtinesse for that it hath a spirit contrarie to the spirit of Chzist, for Chzist requireth humilitie, holinesse, and meeknes: the worlde hunteth after pride, vaine glorie, and ambition. Chzist requireth patience, pardoning of enemies and abstinence: the worlde teacheth malice, enuy, and reuengement. Chzist requireth chastitie, mortificatio, bearing of the crosse, with contempt of al earthly pleasures: the worlde pricketh forward to wantonnesse, pleasures of the flesh, and all kinde of vauitie. Finallie, it shutteth the doores against God and godlinesse, and poisoneth to destruction the hearts which it possesseth. And this is

is the cause why Saint Paul crieth, *Nolite conformari huic seculo* . Who would not renounce it, and the wretchednesse thereof, if once hee consider that most fierce and terrible saying of our saviour Christ, namely, I beg not mercie and pardon for the worlde, but for those which thou hast giuen me out of the world. A most fearefull & dreadfull saying, Cursed art thou whose hart it pearceth not. In what woful state is he that hath not Christ for his friende? That sweete Jesus, that lambe of God which taketh away the sinnes of them which beleue in him, yea, whose mediator Christe is not vnto his Father, what will become of him? Shall not eternall destruction follow him and fall vpon his soule?

Autoph. It is a common custome amongst you, to saie well and praise to Christe: but when it comes to following, you faile in the chiefest point.

Philox. Although that string sounde vntuneable, yet hypocrites neuertheless cease not to harpe on it. But now since you offer an occasion to enter into

Math. 16

speech of following, let us I pray you make some rehearfall of those thinges which are spoken of the Preacher concerning this point, whose text I am sure is printed in your memorie, and so much y rather, because it doth expresse the badge and cognisance of euery good Christian.

Autoph. I haue matters enough to doe, and some thinges else to busie my braines with, than to carie text away, it is enough for the Preachers and Ministers, and those which haue nothing else to doe, to perforce me that.

Math. 16

Philox. I am sure you speake not as you thinke, your memorie is not so fraile, nor your minde so carried with other matters, but you are able to beare awaie so brieife a text as *Tolle crucem et sequere me*, Take vp thy crosse & follow me.

Autoph. Now you put me in minde of it, I remember verie well, for I was sure he made much a doe about the following of Christ. But heare you sir, let it not seeme so strange y I forgot the text, for I dare vndertake that amongst five hundred

hundredth at a Sermon, three hundredth may be picked out by the poules, which if they should be examined concerning the profite which they haue reaped, woulde yeelde as simple account as I doe.

Philox. If a man woulde spende an houre in shewing howe and which waie you might compasse some lande and liuing, although it were to the better vndoing of your poore neighbour, coulde you not carrie euerie circumstance, and also if anie occasion shoulde serue, deliver the same speeches, or at the least the substance of them?

Autoph. And good reason, for who cannot beare that swaie best, where with he is most acquainted.

Philox. No reason at all, vnlesse it be reason you shoulde bee enemie vnto your owne saluation. What is this but a secret kinde of Atheisme, and denying of the Lord God? *Vae dissolutis corde qui non credunt Deo.* Woe vnto the carelesse which belecue not God.

Autoph. Would you haue such as I am to carrie aloate whole preachinges, I tell you it is enough for them which are conuersant in Scriptures, and let them trouble their braines & they list, for I haue some thing els to do.

Philox. Hereby we may see what disease you are sick of, you are one of them which had rather heare from Rome, Constantinople, or els where: you had rather heare Tom piper sing a song of Robin hood, though nothing else but ribaudie, than to heare men talke of religion or deuotion in your presence, which thing is the cause that you are not acquainted with these matters. And to be plaine, such as you, can make a hotch potche of all religions, saying, that matters albeit pertinent to saluation, are of no weight, or else pertaine onely to the learned, yea, and you think you may apply your selues to any companie, to anie time, to anie Princes pleasure for matters of life to come, and so in the end you passe ouer your liues more dissolutely, and in lesse consideration of God than Ethnikes.

Autoph.

Autoph. You set your diuinitie on the tentars, if you iudge others whose consciences you cannot search.

Philox. We haue a rule from Christ himselfe, how to decypher and discern you, By their fruites ye shall know the, such tree, such fruit. The mouth speaketh from the abundance of the heart, If we liue in the spirite, let vs walke in the spirit. Let vs not bragge of spirituall actions, and liue carnally. For such as are carnall minded haue nothing to doe with Christ nor Christianitie. He that will liue godly, let him shake off the cares of worldly vanities, since the world is an open and opposite enemy to Christ, as it hath beene before spoken. For Christe himselfe sayeth, that the world cannot receiue the spirit of truth, neither he nor any his are of the world, though they liue in the worlde. And it is certaine, that Paul the electe vessel esteemed it but as dung. But good Lord howe fewe haue wee like vnto Paul in this point: he esteemed this world as dung. Wee count it a felicitie here to liue pleasantlie, racking our consciences,

How to discern an hypocrite.
Math. 12

James. 3

Iohn. 14

3.Reg.3

How wide
worldlings
are from
true wise-
dome.

World-
lings set
the cart
before the
horse.
Math.6
2.John.2

1.Thef.5

res, stretching our credite, and set our
honestie on sale; that wee may imagine
that which is not worth the labour. Sa-
lomon having proposed vnto him what
he would require, desired not wealth,
riches, reuenues, the ouerthrowe of his
enemies, long life, or the like, but a wise
and vnderstanding heart, whereby hee
might discerne betwixt truth and fals-
hood. Oh would to God we had many
in this regard like to Salomon, which
would more esteeme of heavenly wise-
dome, than of transitory wealth. Saint
Paul desired to be dissolued, & to be with
Christ, wee with so liue alwaies being
made drunk with worldly delight. First
seek the kingdom of God, saith Christ.
et cetera adiointur. But we either as it
were, suspecting Christ of rashnesse in
promising, or insufficiencie in perform-
ing, first seeke the world, & after the
kingdome of God by leasure. Loue not,
(saith Iohn) the world, nor things which
are in the world. Which lesse we learn
backwards, for we first loue the world,
and to speake plainly, some of vs loue
nothing else but the world. Praie conti-
nually

qually, saith the Apostle. How preposterously wee deale in this respect, who liueth godly in Christ Iesu, & lamenteth not: what small deuotion wee haue to praying & praising God for his benefites? Who hath eyes and beholdeth not? If some sillie and wretched man; taking god like to a seruant, should bestow on him some 20. markes a yere; would hee not looke for thankfulness at his hands; that he shuld come at a beck, run, & ride when occasion shal serue, atted vpon him when he hath cause to vse him: wil not that seruant also applie himselfe to his maisters pleasure, shew himselfe thankful for so great a benefite receiued, and spende his life in so good a patrons behalfe? If contrariwise, he should shew himselfe gracelesse for so greate a good turne, who would not point at him, as the patterne of an ingratefull person. Who can bestowe so great benefites on vs, as our most gracious God: who hath made vs, & that according to his owne image, ransomed vs from the slavery of Satan when we were lost, & not onely

A comparison,

Gen. 1.

1. Pet. 1

to

to bestowe a kingdome vppon vs, to liue and raigne with himselfe for euer.

Autoph. Who is he but will confesse it?

Philox. And who is he y^e is thankfull for it: who wil shew th^eselues so thankfull for this benefite so vnspeakable as commonly some will for a slender good turne receaued at their friends hands. He that will not go to the doze to heare Gods worde preached, will much lesse deny himselfe and take v^y his Crosse and follow Ch^rist.

Math. 16

Autoph. I must needs confesse that I account it an harde saying to forsake and deny my selfe and to followe him.

Philox. But I can tell you an harder saying then that.

Math. 25

Autoph. What is that?

Philox. Depart from me ye cursed into euerlasting fire, prepared for the diuell And his Angels.

Autoph. I beseech me if I thought of that.

Philox. Oh Autophilus, remember the

the ende and thou shalt not doe amisse. They that beare the Crosse for Christs sake shall neuer feare that sentence: which otherwise is fearefull to a crazie conscience.

Autoph. It is said indeede that the seruants of the Crosse which live after the example of him which was crucified shall approach and come nigh vnto Christ with great boldnes.

Philox. Why then are we so madde as to feare that which is the way vnto heauen, for herein is ioy of minde, celestiall comfort, aide against enemies, perfection of holinesse. When die with Christ, and live with Christ: suffer with Christ, and reigne with Christ.

It is necessarie that Gods children beare the crosse.

Autoph. It may be so I would, and yet me thinkes I am loth to forsake this world.

Philox. But if thou wilt carry the Crosse willingly and chearefully it will carry thee to an happy ende: namely, where there is no miserie. But if you carry it with a grudging mind it will be heauy to beare, and yet shall you beare

2.Tim.3 beare it perforce, but it is necessarie that every one suffer crosse and calamity for Christs sake.

Philox. Yea verily; Who soeuer will liue godly in Christ Iesu must suffer persecution: yea, and we must of necessitie enter into heauen through

many tribulations: where the Apostle bleth this worde Oportet: againe he whippeth every childe whom he receiveth: if every one then none excepted, which thing is urged so farre of the Apostle, that he seemeth to sette it downe in the same place as an axiom or plaine assertion.

Autoph. He thinkes I could be content to saunter and to follow Christ, notwithstanding I would not drinke of this cuppe.

Philox. Christe may have such friends inough, which will fauour him, and love his kingdome: but fewe that will suffer with him: many that will beare him company in comfortable things, but relent in aduersitie: many that will sitte at meate with him, but fewe partakers of his continencie:

the: many play the good fellowes at an inch in the breaking of bread, but fewe willing to drinke of his cuppe: many that wil admire at his miracles, which notwithstanding count his Crosse a reproach.

Autoph. Yet cannot I be perswaded but that it is a Paradoxe, that all men must drinke of the cup of affliction, and for mine owne part, I esteeme vertue a most precious gem, and could be content to do much, if it might be with quietnes of minde, but to beare this which you call the Crosse, is unwonted to me, and more then I can well away with, and I would name some which counts it an unreasonable demaunde to be touched in this point.

Philox. You build upon a false ground, if you thinke it possible to serue God with worldy ease, for albeit tribulations and persecutions are not in all ages and all places alike, yet there none of Gods children: but at some times feele affliction both interhall, and externall. *Multa tribulatio erit foris,* sayth the Prophet Daniel.

Psal. 33.

DOE

Math. 8

doe suffer many tribulations, they that faile to the same shippe with Christe, must be tossed with the same tempestuous windes and raging waues of the sea. He that is of Christ his church must suffer crosses for Christs sake.

Autoph. I thank God I neuer tasted of the cup of affliction, so that I knowe not how sover it is, neither that I as I hope.

Philox. How can that be, since the life of man is a warrefare vpon earth, replenished with miserie by the iustindgement of God after the fall of Adam.

Sathan
tempeth
by sundrie
fleights.

What greater warre, than continuallye to combat against the concupiscence of the flesh, to bid battaile against the worlde and the deuill, which haue so many gyues wherewith to beguile vs, so many trappes to ensnare vs, so many fleights to supplant vs, so many trippes to ouerthrowe vs, sometimes to make vs proude by erecting to dignitie, sometimes to make vs desperate, by delecting vs to povertie, sometimes by flattery to make vs daungerous, sometimes by beating to make vs

be impatient, yea verily this olde serpent, *plusquam mille habet nocendi artes.* Going about, as sayth saint Peter, Like a roaring Lion, seeking whom hee may deuoure. Wheresoeuer God hath a Church, the diuell will commonly seeke to haue a Chappell next adioyning: where there is a righteous Abell, there is commonly a cursed Caine, to persecute him: where soeuer there is some of Israels seed, there is some of Ismaels broode ready to annoy him: where there is a Iacob, there is an Esau: where there is a Dauid, there is a Saul: where there is Christ, there is a Iudas at hand to betray him: where there is a Paul, there is a Nero readie like a bloudsucker to persecute him. And such affliction hath bene allotted to the Church from the beginning to the time of Noe: from Noe, to Abraham: from Abraham, to Moses: from Moses, to Christ: and so shall it be to the worldes ende: which indæd is meete and necessarie: for hereby we are humbled, purged and instructed: yea, it is as it were a schooling to the children of God. The

Genesis 4.

Gene. 21.

Gen. 27.

1. Reg. 18.

Mat. 26.

The Church continually afflicted.

Why gods children suffer affliction.

Lozde doth trie by laying his Crosse
 vppon our neckes , and purifieth vs in
 the Furnace of affliction, even as golde
 is tried in the fire, and as the husband-
 men which when their Corne is some-
 what too ranke, do mow it downe: and
 prune their trees, not to destroy them,
 but to make them beare more abun-
 dantly: so likewise the flesh of ours in
 time of peace is luskish, lumpish, lasie,
 and drowfie , slowe to godly and
 Christian exercises, but wedded to
 earthly dung, and giuen to vaine de-
 lightes.

Nowe therefore it is not onely
 expedient , but also verie necessa-
 rie, that miserie, trouble, and af-
 fliction should come to stirre vp this
 dull & sluggish lumpe, for which cause
 the Saintes are compared to iron,
 which by vse is somewhat woꝛne and
 diminished, but lying vnused is eaten
 with ruste more and more . Dearely
 beloued, sayth Saint Peter, Thinke it
 not straunge that yee are tried with
 fire , which thing is to trie you as
 though some straunge thing happened
 vnto

1. Pet. 4.

unto you. But reioyce rather in that
 yee are partakers in the afflictions of
 Christ: that when his glorie is reuealed,
 yee may be merrie and glad. For if we 2.Tim.2.
 be deade with him, wee shall also liue
 with him: if wee be patient we shall al-
 so raigne with him: if wee denie him,
 he shall also denie vs. Those which he
 knewe before, hee had also predesti-
 nate, sayth the Apostle to the Ro-
 manes, that they shoulde bee like fa- Rom.8.
 shioned to the shape of his Sonne, that
 hee might bee the first begotten a-
 mongest many bretheren. It is good
 for mee, sayth the Prophet Dauid,
 that thou hast humbled mee. Psal.119.
 119.

And heere is iust occasion offered to
 touch the examples of the Saintes.
 Did not the Lorde himselfe tempt A- Gen.22.
 braham, after he had chosen him, by
 making him yelde to the slaughter
 of his tender childe? Did not Isaac feele Gen.26.
 Famine, and one mischiese as it were
 lumping and falling vpon the necke of
 another to bere and grieue him with-
 all? Was not Iacob compassed about
Examples
 of Saints
 afflicted,

with many troubles whilest he was yet in his mothers wombe , and saue nothing : began to strue with his brother whose bloudy hands he had much adoe to escape in his stripling age: exiling himselfe from his fathers house into Syria, where he was roughly racked in the schoole of affliction; at his returne ready to be swallowed vp of sorowes: whose childzens vntoward behauour, had bene inough to haue killed him in his latter daies. Also being enforced for want of foode to goe into a forraigne Country. Furthermoze, was not Moses grieuously afflicted first by Pharaos, and his Princes , after wardes by his owne houtholde , and Country men. Was not Dauid the Lordes annointed grieuously molested of his Master Saul, who was euen madde against him to bring him to destruction , what iniurie suffered he of his sonne Absolon: to be brieife , the rodde of affliction was alwaies striking vppon his pate . Here might at large be spoken of the sense of the olde Testament of whose tribulation the Apostle seemeth to make a brieife

briefe and compendious Epitomie,
Hebrewes, 11. That some were rack- Hebr. 11.
ked, some reproched, some chained,
some imprisoned, some cutte in pie-
ces, some stoned, some slaine, with the
sworde, some went about in hairie
cloth, in skinnes of Goates, in great ex-
tremitie pressed and tormented wan-
dring and hiding themselues in de-
serts, hilles, caues and holes vnder the
grounde. Paul, speaking of himselfe,
sayth, If any other be the Ministers of
Christ, I am more, in labours more a-
boundantly, in stripes aboue measure,
in imprisonment more plenteously, in
death more often, of the Iewes I re-
ceiued fīue times fortie stripes saue
one, thrise was I beaten with roddes,
once stoned, thrise I suffered shippe-
wracke, a day and a night haue I
beeene in the deapth, in iourneying of-
ten, in perils of waters, in perils of rob-
bers, in perils of mine owne Nations,
in perils among the Heathen, in perils
in the Cittie, in perils in the wilder-
nesse, in perils in the Sea, in perils a-
mongest false bretheren, in labour

Luke 24.

Math. 10.

The tenne
persecuti-
ons.

and trauaile, in watchinges often, in hunger and thirst, and fastinges often, in colde and nakednesse, besides those thinges which outwardly come vnto mee. The trouble which dailie lieth vpon mee, is the care of al churches to come nerer. If Christ, whose whole life was nothing else but crosses and afflictions, coulde not enter his glozie, but by suffering, is it reason that the seruaunt shoulde bee priuiledged aboue his maister? What shoulde I heere speak of the Apostolike Church which euen to this date is most bloudilie persecuted of Antichrist & his hellhoundes? What cruell persecutions were there in the space of three hundred and eightene yeres, when the Church Apostolike was as it were, in the infancie? First by Nero that bloud sucker: secondlie by Domitian, who banished Iohn into the Ile of Pathmos: thirdly by Traiane, who published most terrible Edicts against the Christians, vnder whome that most notable preacher and martyr Ignatius, with many excellent seruaunts of Christ were cast
vnto

unto wilde beastes to bee foze and deuoured : fourthly by Verus, vnder whō Polycarpus was burnt in fire, and Iræneus Bishop of Lions beheaded with the sword. Fiftly, by Septimius Seuerus, who crowned many a Saint with the garlande of martyrdome, amongst whom is reckoned Leonidas & Father of Origene. Sixtly, by Iulius Maximinus, who plaide the bloudie tyrant against the Church. Seuently by Decius, who proclaimed most horrible Edictes against the faithfull, in whose time was Saint Laurence broiled vpon a gridyron. Eightly by Licinius Valerianus, who plaide the tyrant against Christ and the members of his bodie, in which bloudie broyle were slaine Cornelius and Cyprian, two most excellent men. Ninthlie, by Valerius Aurelianus, who rather intended than ended his wicked & vngodly practises. Lastlie by Dioclesian, Maximinian, and the rest, whose horrible persecutions agaynst the Church of Christe are verie perfectlie depainted of Eusebius, who was a spectator

and eie witnes of so bloudie a pageant. But to come to our selues. What lions abroade, what foxes at home haue conspired to murther y members of Christ, had not the Lorde in mercie discovered their conspiracies, and preuented their treacheries, putting a hooke in the nosegayls, and a snaffle in the mouthes of mercilesse tyrantes? What mercie hath he shewed in shielding and sheltering vs, from the tyrannie of the bloudie Spaniards, who intended the ouerthrowe of our Countrie, the sack- ing of our cities, the murthering of men and women, to dash the braines of tender babes against the stonns. These are Satans impes, Antichristian hel- hounds, which thinke to swallowe vp all things an hundred furlonges before them, which lie in wait to stop the pas- sage of the Gospell, and to extinguishe the light of Gods holy word, gaping af- ter those blacke daies of darknes. But he whose dwelling is aboue the clouds, holdeth the stearne, and gouerneth all things both in heauen and in earth, & is able euen with one blast of his breath
to

to ouerthrow all their wicked deuices,
although the heathen rage & imagine
vaine things. The kings of the earth
stand vp & assemble themselues toge-
ther against the Lorde and against his
annointed. Although they take wic-
ked counsaile, and deuise deuillish
meanes to banish out of the worlde the
godlie professours of his Gospell, al-
though they trauaile with wickednesse
and conceiue and bring forth mischief
like lions stretch their greedie throates,
open their deuouring mouthes to swa-
lowe vp the Lordes flocke, yet can the
Lorde destroy them, and such fruites of
theirs; as heretofore of his infinite mer-
cie he hath done. He hath from the be-
ginning and will also protect this boate
and little barke of his tossed amongst
so many perils and miserable surges in
the raging sea of this troublesome
worlde, that it perishe not being ouer-
whelmed, for which cause wee praie
the good Lorde to visite this little vine
of Englande with thy right hande,
hemme thy flocke within thy hurdles,

that either by diuellish subtilty, wol-
 nish cruelty, or Antichristian hypocri-
 sie, they be not scattered. Blesse Lord
 those Cities and Townes, where
 thy Gospell is purely preached, that
 they may liue in peace which loue thy
 lawe: make we beseeche thee peace
 within their walles, and prosperitie
 within their Palaces: make strong the
 lockes of our Portes, and blesse thy
 childezen within them: put peace for
 our bandes, and fill vs with the fatte
 of thy Corne, that thou King of glorie,
 and Lord of Hostes mayest enter in
 by our gates, & thy pure word not one-
 ly abide within our walles, but also in
 our willes. Thou which breakest
 the bowe, and snappest the speares in
 sunder, and burnest the Chariot with
 fire, protect vs from slaughter, and
 scatter the Nations which delight in
 warre.

Thou Lord extinguish the fire and
 flames of disorde, which canst con-
 clude a peace for vs with the stons of
 the ground. Compell the Wolfe
 to lye downe with the Lambe, and
 the

the Leopard with the Kidde : worke a conversion in the heartes of those which preferre vncertaine riches and vaine pleasures of this vile, sinnefull, and wretched world, befoze the profession of thy truth and preaching of the Gospell.

Autoph. Amen. For surely the Lorde hath miraculously deliuered vs from their deuouring and greedy rauening mouthes.

Philox. You say well Autophilus, in commending him for our marvellous deliuerance, but will you be mindefull of so great and manifold benefites?

Autoph. I hope so.

Philox. Then be so.

Autoph. Can you proue the contrarie?

Philox. I would Autophilus proued it not. It is a common and vsuall practise now a dayes amongst Hypocrites, to carrie about with them saintlike mouthes, and diuelish minds: to say Amen, to euery good prayer with their mouth, when their hearts are

are worldly and wickedly exercised. But it is not painted wordes which please the Lord, but the workes of righteousness, and obedience wherein he delighteth: to take vp the Crosse and followe Christ, and to deny a mans selfe which Autophilus will neuer doe, are two notable markes of Gods children.

Autoph. Be not to rash in iudging.

Philox. Then leaue to be Autophilus.

Autoph. Indeede so shall I forsake my selfe, but as yet I meane it not: and yet haue you moued me so farre, that since the Gospell and persecution goe both hande in hande together, I coulde be content to suffer sometimes persecutions, but not continually, for such as I am can hardly away with continual afflictions.

Philox. I am not ignorant how naturally men are infected with the disease Philautia: that is to say, selfeloue, how much they are addicted to it, and they esteeme of themselves. But if any man cometh to me, sayth our Saviour,

our, and hateth not father, mother, wife, children, yea, and his owne selfe, cannot be my disciple. Not that we should enuie, or be malicious towards them, but that we haue such affections towards them, that neuerthelesse the loue of the sonne of God be aboue all thinges. Of such an holy hatred Abraham is a worthy example, who had rather be cruell against his owne sonne, euen to the death, then in one point shewe himselve disobedient. Let the husband therefore loue the wife, the wife her husband, the father his sonne, the sonne his father. So that their humane loue, drawe nothing from the spirituall loue of Christ. Nowe therefore Autophilus, since there are but two waies, the one narrow and rough, difficult to the flesh to be traueled: the other broad, smooth, and leading to destruction. Tell me briefly whether you had rather goe with worldly ease to eternall damnation, then to take vp the Crosse, and goe the narrowe waye to life euerlasting: for one of them wee must needs runne at length: that

that is, either to toy or vtter perdition.

Autoph. I cannot tel what you call worldly ease, but I am sure I woulde goe to heauen.

Philox. Walke not then after the flesh, but after the spirite: they that frame themselves after the will of Christ, are his liuely members: they which loue not themselves, nor the world, loath their former life, feare to fall into sinne: at a worde, they which crucifie the flesh with the affections, and lustes thereof, shall possesse those ioyes.

A string
whereon
hypocrites
are wont
to harp.

Autoph. What I doe, it pertaines not vnto you: you shall not answer for mee. I doubt not but I am cloathed with Christes righteousness, I hope that Christes perfect obedience yelded vnto his father shall make satisfaction for me.

Philox. A goodly countenance of honestie and pretence of fleshly Christianity: doe you thinke that Christe will holde you for righteous, when you giue your selfe to vnrigh-
ness,

ness, what is this but a dishonouring of him and a scorning of him for his redemption of you, as if Christ shoulde accept the proude man for lowly: him for a louer of God, which is a louer of himselfe: him for a delighter in God, which onely delighteth in vaine pleasures: him for mindefull of Gods benefits, which is altogether vnthankfull: him for a chaste person, which is a whozemonger: him for sober, which is a drunkard, & lastly, him for a true worshipper which is an Idolater.

Autoph. I hope you cannot iustly affirme, that I am stained with any of these vices.

Philox. Doth your conscience acquite you?

Autoph. What is that to you?

Philox. I aske you for no harme, notwithstanding, if euery stich of your conscience were thoroughly ript vp, I feare we shoulde finde it sore sicke of many of these sinnes. Beware of Idolatrie, it is the Mother vice from whence doe spring many other.

Autoph.

Autoph. Idolatry (quoth you) I thanke God I neuer knewe what it meant.

1. Tim. 6.

Ephe. 5.

Philox. So much the worse: you may be sicke of that disease and knowe it not. Beware of Couetousnesse, it is the roote of all euill, Which also is called of the Apostle Paul, Idolatrie.

World-
lings cloke
Couetous-
nes vnder
the colour
of good
husban-
dry.

Autoph. Call you Couetousnesse Idolatric, either I forgette it, or else I neuer learned it: as for my Couetousnesse care you not, I knowe my selfe to bee farre enough from it, vntlesse you will call good husbandry Couetousnesse as many indeede are wont, for nowe a daies, a man must lashe out, sette Cocke on hope, spende all on the poore, and in House keeping, or else he shall be counted a Piggarde, nay verily, doe what we can, wee shall offende some parties. If we be warie then are wee accounted Couetous: if liberall, then vnthriftes: and thus they terme euery thing at their pleasure.

Philox. Nay, you put on faire vi-
sards

cards on beastly and vglie monsters, hy-
 ding couetousnes vnder the cloke of good
 husbandrie: pride vnder the shewe of
 handsonenes, stoutnes vnder the colour
 gentrie: & thus although the couetous of
 commerants stoze by treasures in their
 Palaces by violence and robberies, eate
 by poore men euen as Beasts eat grasse,
 keeping it vnder, notwithstanding all
 this is the point of good husbandrie. Good
 husbandrie said I: No verilie, as bad as
 may be: for the winning of a few pence
 to lose Gods loue: and for to haue rich
 chistles and coffers stuffed with red rud-
 dockes to leese the fauour of the euerla-
 sting God. No, Autophilus? Balaam
 being greedie of money, for the which he
 was about to curse Gods people, might
 haue excused himself, saying, it is a point
 of good husbandrie. But if Achans stea-
 ling of gold and precious clothes against
 Gods commandement: for the which hee
 was stoned: if Gehezias selling of Naa-
 mans health, which came by the grace of
 God: if Iudas his treacherie against his
 Lord and Maister selling him for thirtie
 pence: if Ananias and Saphyra they ly-

Couetous-
 nes hus-
 bandrie.

Num. 22.

4. reg 5.

Math. 27.

Act. 5.

L

ing

ing to the holy Ghost, were good husbandry: then may these chambered fellows, keeping themselves close in their counting houses, laying their bagges vnder their elbowes, & dreameing of their ruddocks, then may they well say, that they play the good husbands in their filthy greedines and sparing of euery od halspeny. But this good husbandry is nothing els, but a net of the diuel, in the which who soeuer is taken, loseth life euerlasting: & as the seely bird goeth downe into a pit, fall for a woyme & loseth her life, or the mouse for a piece of Bacon is taken in the trap; euen so it is with them which you call good husbands, which cast themselves to euerlasting destruction both body & soule for trifles, not worth y^e traueiling for; according to that of the prophet Barucke, Where are they nowe which heaped together gold & siluer, & which made no end of their scraping together? And immediatly he answered, *Exterminati sunt & descenderunt ad inferos*. They are rooted out, they are gone downe into hell. Like vnto that of S. James. Now goe to ye rich men, weepe and howle in
your

Barucke.3

Iames.5.

your miseries that come vpon you, your riches are rotten, and your gold & siluer is rusty, & the rust thereof shall be a testimony against you: it shall feede on your fleshe as fire, you haue hoarded vp wrath for your selues in the last day.

Autoph. **W**oulde you haue vs giue all away, and goe a begging: by the faith of an honest man I neuer meant it, get moze when I can, I am determined to keepe that which I haue.

Philox. **T**his is a rude speeche, sauering neither of Christ, nor Christianity. Take heede sayth Christ, beware of Couetousnes, for no mans life standeth in the aboundance of things which he possesseth: shewing the same by the similitude of a certaine rich man, who hauing not roomth where to bestow his fruites, saide: I will pull downe my barnes, and build greater: and therein I will gather all my fruits, and my goods: and I wil say vnto my soule, thou hast much goodes laide vp in store for many yeares, take thine ease: eate, drinke, and bee merrie. **B**ut God said vnto him, Thou foole, this night doe they require thy soule againe

Luke. 12

Eccle. 31.

frō thee, the whose shall all these things be? And so is euery one that gathereth riches to himselfe and not riches towards god. Had not this rich mā better to haue purchased a place in heauē where to liue eternally, then to haue burded bp heaps of the greedie golde, laide house to house, and lande to lande? What auaieth all his treasures, possessions, al reuenewes, all faire buildinges? What auaieth his barnes full of Cozne? to what purpose shall they serue, when our most iust and terrible God to the wicked and couetous shall say: *Redde rationem villicationis*, Come giue accompt of thy Bayliwicke: May it not please the Lorde so to deale with Autophilus: Hearken therefore to that of the wise man, *Qui diligit aurum non iustificabitur*: Hee that loueth golde, shall not be iustified. Woe bee vnto you rich men, for you haue receyued your consolation in this life. What a soze saying is that of Christ, when he pronounceth, That it is as easie a matter for a Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen?

Autoph.

Autoph. That is an hard saying in déede, but you shall not make me beléue that these woꝝdes haue a literall signification, foꝛ I knowe riches are good: neither will I learne the contrarie.

Philox. It is most certainly true, that riches are not ill of them selues, neither of their owne nature bzing impediments vnto vs, whereby wee may bee hindered from gods seruice: but the impediment cometh of our corrupt nature, otherwise wee might blame the authoꝛ. Foꝛ as the suffering of the Father doth oftentimes bzing corruptions to the Childe: euén so it can not almost bee auoided, but that the moze abundance is giuen to some, the moze they ingourge themselues and take a surfet as it were of the same: such is the wickednesse of māns nature. So that they to whō wealth and substance, riches and reuenues do increase, are tyed with the chaines and bands of the Diuell, least they should aspire into heauen, and are so bewitched with Sathans iugling that they account nothing commodious but the flowing vanities of this wretched woꝛlde: reiec-

A simili-
tude.

The coue-
trousted in
the chanes
of Sathan.

Psal. 61.

ting that holosome counsaile of the Prophet Dauid: *Nolite cor apponere*. That is, set not your hearts vppon the loue of riches. Such miserable captiues as are thus fettred with the chaines of Sathā, kept in bondage & flauery of their owne riches, we may iustly compare vnto cur Dogs, which when they haue fed vpon the carriō & filled their bellies, lye down by it & kēpe away the seely birdes, that they may rather die for hunger then eat of that whereof the Curs haue too much. So likewise the wretched man, couetously scraping and scratching from the poore, & withholding that which is none of his owne, although he haue too much, had rather see his poore brother goe naked in the strētes, and sainte euen vnto the death through famine, then depart from that which he may wel spare to the relēuing of his extremity. So is he kept in prisō of his goods: so is he kept in subiection of the diuell, so is he continually tormented. I say, tormented in getting, moze tormented in kēping, & most of all in losing. For which cause it is no maruel if our sauior Chzist calleth them the riches of iniquity. in regard of the effect.

Autoph. You may say your pleasure against riches and rich men, notwithstanding you shall not perswade me but that a rich man may be an honest man.

Philox. It is a vaine collection of you to infer such a conclusiō vpon my former words, as though such were my intent.

Autoph. Why then doe you compare vs to Dogs?

Philox. Indéede, Autoph. I compare couetous cozmozants to cur Dogs, not without iust cause. Yet I say not but that a rich man may be an honest man: Abraham, Isaac, Iacob, Dauid, and Iob, were very rich mé & also very good men. Ioseph of Arimathea was very rich: So likewise Zacheus was a rich man. Neither is it said of the Apostle, none are called being rich, but hee saith, Not many 1. Cor. 1 rich are called: neither in an other place, y they which are rich, but which seek to be rich, fall into many temptations. And again, y loue of mony is y root of al euil: not mony it self. Charge the that ar rich 1. Tim. 6. saith y Apostle, y they be not high minded nor trust in the vncertainty of riches Heb. 13 but in the liuing God. Let vs therfoze be

Amos.3.

without couetousnes. Beware of possessing other mens goods : restore to euerie one that which is his owne. The Lorde hath raised vp to vs most greuous plagues against violent possessors of other mens goods : he hath, and can scatter abroad vniust goods, by warres, mishaps, and diuers calamities. For the Prophet Esay cryeth out saying : The Lorde shall enter into iudgement with the Elders & Princes of his people: and shal say vnto them: It is ye that haue burnt vp my vineyarde : the spoile of the poore is in your houses. And Amos in the thirde Chapter of his Prophecie cryeth : They stoore vp treasures in their pallaces by violence and robberie. Therefore thus saith the Lord God, miseries shal inuade thee on euerie side of the lande, and the enimie shall bring downe thy strength or riches from thee and thy palaces shall be spoiled. For proufe herof wee see that oftentimes the wrath of God lighteth vpon them, and their goods which are so gotten. We see that they which here possessed thousands, are wozne out by little and litle, now the halfe, then thzee parts,

in

in the end al runnes at randon, and begerie ouertaketh them. So doth Gods curse vtter it selfe vpon them, and although that perhaps wealth lingereth, & at the first God is not that auenged, yet notwithstanding God sendeth them diseases and afflictions, wherby he holdeth them as it were vpon the racke and torture. As if he should say, what hast thou done, thou wicked traitour? Thou hast offended me all the times of thy life, and yet hast thou bozne thy selfe in hand that all shall goe well with thee if thou mightest haue riches enough, but thou muste now bee made to knowe that all the raking vp of riches which thou canst not enioy can stande thee in no steade. Thus may we see what reward they haue which enrich them selues, as it were in despite of G D D: insomuch that all their scrapings and scratchinges are nothing els but cordes to ensnare them, mistes to blinde them, venome to poyson them, and baites to choke them.

Autoph. Andeede, It may bee that for my owne part towarde my olde age: when death is about to come vppon me,
some

some part of restitution may bee made, but as yet I meane it not, especially vntill the yeare one thousande five hundredeth eighty eight be past: for they say, that will proue a troublesome yeare.

Philox. Oh foolish man which maketh account to liue long, what is moze certaine then death, and what is moze vncertaine then the houre of death? This is a plaine & euident token that you haue no part in the Gospell of Christ Iesus: Zacheus, as soone as he was receiued into the fauour of Christ, and vnderstode the woiks of truth and equity, began to cast his accounts whom he had priuily iniured or violently oppressed: yea, hee immediatly without delay not only promised but also perfozmed restitution.

Autoph. It may be I know not who I haue iniured. But if perhaps I haue dealt violently, as I hope you will not accuse me: yet by this meanes I shoulde fall into ignominy, that is to say by open restitution.

Philox. O sir, you can find meanes to rob the poore without infamie, & can you finde no handsome way to restoze that which

which is wrongfully gotten without the cracking of your credite and estimation? Tush if you meane faithfully to make restitution, I doubt not but y^e spirit of the Lord wil teach you a ready way how to perform so good an intēt w^out obloquy & ignominy: but if you mean to dally & iest with the Lord, the diuel can teach you a thousand excuses. The best whereof wil neuer set your consciēce at quiet liberty.

Autoph. Perhaps he is dead whom I haue defrauded, & therfore how should I make restitution.

Phil. Then haue you y^e poore & needy, on whom to bestow your riches, vnto whō you may deal your vniust gotten goods.

Autoph. How shall they make restitution which haue prodigally spent them?

Philox. Such fellowes are to acknowledge their faults, and to repent them of their sinnes from the bottome of their hearts: and if it come to passe, that riches afterwarde increase, they ought to be so much the more liberall of their owne, as befoze prodigall in spending other mens. Notwithstanding who seeth not howe contrary to Gods wode wee deale

deale in this respect. He that hath gotten thousandes by that same so vglie a monster vsurie: He that hath purchased lands & liuing by extortion & couetousnesse, so if that enery man had his owne, he might goe a begging, yet neuer hath regarde of restitution. Nay he will paynt out his swelling pride, and maintaine I warrant you a pozt with other mens pence, and satisfie his pleasure in the bowels, bloude, and sweate of the poore mans blowes. But it were better for thee, whosoever thou art, to plucke downe thy peccocks pride, and thy ruffling riote, and to consider with thy selfe wherof thou liuest, and still to indeuor thy selfe to make restitution as far as in thee consisteth. It were better thou diddest begge a while in earth, then to abide the vnspeakeable paines of hel fire for euer. Briefly, whatsoever thou wouldest that men shoulde do vnto thee, that do vnto them: and what thou wouldest they shoulde not doe vnto thee, that do not vnto them.

Pretence
of wife &
children.

Autoph. I haue wife and children and I must and wil see them prouided for according to their calling: I thinke my father

ther was an honest gentlemā & lived honestly amongst his neighbors, he left me riches which I haue well increased & am thereby come to credite and countenance in my country, in them consistes my estimation, for which cause I loue them the rather, and as my father dealt with mee, so am I also to deale with my owne children. That is to leaue them like gentlemen, for now a dayes he y^e hath nothing is lesse then nothing set by.

Philox. Fie for shame Autoph. what a conscience is this? haue you learned this excuse out of Gods booke? what a madness is this, that a man should condemne his soule to hel fire for y^e enriching of his posteritie? O what comfort is it, to a damned soule euerlastingly burning in the flames of hell fire to consider that by his vsurie, couetousnes & extortion he hath left his sonne a gentleman behinde him? who would hasarde his soule for such vanitie, since riches haue no power to profite or pleasure vs: but onely such that are bestowed in the vse & seruice of God: and our poore brethren, and yet what carking and caring is there, euen when we
are

are vpon our death beds, for our childre,
kinsfolks, and friends: which time espe-
cially, our soules are to talke with God
by pzaier and meditation.

Autoph. Would you not haue the fa-
ther to care for his childe: as simple a
Scripture man as I am, I can tell that
Paul calleth him worse than an Infidel,
that careth not for his wife & children.

Philox. I say not so, for I confesse that
the father ought to care for his children:
but what manner of care is that, such a
one namely as ought to moue him to cal
vpon God, to haue a recourse vnto him,
from whence all good thinges doe come.
This care must moue him to forwarne
his children y they liue in sobernes, to be
contented with a litle, to laboꝝ that God
may blesse them, that euery one of them
walk in their vocatiõ, holding theselues
in the ancoꝝ of Gods pzouidence, being
assured y he will neuer faile them y put
their trust in him faithfully, willing the
all to hold fast by this promise. Thy God
wil not forsake the. Be not careful saith
Christ, for your selues, what you shall
eate, or what you shall drink, nor yet for
your

your body what raiment you shall put on , Is not the life more woorth then meate, and the body more of value then raiment? **W**hereby immoderate care is forbidden, and yet euery one of vs ought to labour according to our vocation.

Autoph. **W**hat would you haue gentlemen to laboꝝ which are bzought vp so daintely that the Sun may not shine on them? would you haue the Courtier play the Country man, & each delicate Dame to fall to hir distaffe? Nowe as I am an honest man, I am determind if I may liue seuen yeares to an ende, 'so to provide foꝝ mine, & I hope they shall be able to liue wout the sweat of their browes.

Philox. It is the fashion of worldlings to fancy an immortality in this life, & to think & they shall liue seuen yeares after they be dead. And as touching this dainties which you talk off, I say it is a filthy thing, lothsome in the eies of God. As also there is no greater vanitie then that any of vs shoulde boast of his gentry : foꝝ are we not Adams childꝝen by nature, cursed heires of death , nothing but a lumpe of sinne, and consequently
must

must needes bee lothsome to our God. Let then the haucie man bragge of his Pedigree, and the couetous man damne hys soule to hell fire to make his sonne a gentleman, notwithstanding this is their offspring, this is the top of their nobilitie, that there is a sinke of sinne in them, that they be Satthans bondslaues, that they haue the wrath and curse of God hanging ouer their heades, and briefly, that being banished frō the kingdome of heauen, they be deliuered to torments and tortures euerlasting: but that it hath pleased our most gracious God to ransom some and redēme them by so pzetious a price, as is the bloud of his sonne Christ Iesus. And yet it must needes amase a godlie mā to see how euery one doth hunt for worldly honour. Howe saith the simple hinde: if I had but a plowland, my estate were happie. So likewise the husbandman gapeth after the degree of a yeoman, the Yeoman would be a Gentleman, the Gentleman a Knight, the Knight a Lorde, the Lorde a Duke, &c. And so in conclusion, the poore and simple hinde, if possible would, be a Prince: few

02 none at all are content with their estates, but desire honour and estimation in this worlde, which is nothing else but vanitie, & as it were, a mans shadowe, which the more that a man followeth, the more it flieth awaie, and when he flieth from it, it followeth him againe, and the onely way to catch it, is to fall downe vpon it: So falleth it out with them which gape after worldly promotion, the faster they followe it, the further it flieth, the further they flie, the faster it followeth, and in the end the onely waie to winne honour, is to be humble?

Autoph. Doe you make no difference in mens estates? woulde you haue the simple & meane man vaunt himselfe aboue his degree and calling?

Philox. Not so, but let the Prince haue ioyntie due to his excellencie, the noble man honour due to his dignitie, the Gentleman reverence as his condition, the yeman esteemed as he is worthy of. It is not that which

I gaine saie, but the vanitie of pride and ambition.

Hypocrits
cal pride
handsom-
nes.

Autoph. So such fine headed fellows misconster euerie thing at your pleasure. He that carrieth a couragious minde you call ambitious, and he that careth to bee handsome, you tearme proud hearted.

Vertue
fountaine
of true no-
bilitie.

Philox. Nay, you shoulde saie the contrary, that pride like an hypocrite hides himselfe vnder the shadowe of handsome, and ambition vnder the colour of couragiousnes, but if you wil needs make your sonne a Gentleman, as I perceiue it is your intent & purpose, send him to the schole of vertue, for true nobilitie was neuer begun but by vertue, & he that holdeth nobilitie by descent from his aunccestours without vertue, is no better than a monster, in y he breaketh the bonds of the nature of true nobilitie. If Christ had listted to brag of his nobilitie, hee might haue had as sufficient cause as he that carrieth y greatest port, who came of as great a stock as anie was in the world: but he being the son of
God,

God, called himselfe the son of man, & is, the sonne of the virgin Marie : and more than all this, called himselfe by the name of shepheard, the which is counted a cōtemptible & base name amongst men: but it is with worldlings after the manner as it is with infants and children, which esteeme more of a painted bable, than of a precious iewel, & count it a more excellent thing to flourish according to the glittering pomp of this world, than to liue godly in Christ Iesus. For proue whereof, who listeth may see howe foolish men are wont to wonder at vanities, saying, how happie he is, how rich, how mightie, in what authoritie, what a tall fellow he is, of what goodly stature, how beautiful he is, what a lusty galland, but loke vpon heauenly gifts, & of this worldly men account not of: these miserable men loue their owne miseries, being so far wide from true felicitie, that they thinke that in abundance of these things a happie life doeth consist, and albeit that without carking and care, many

World-
lings like
to childre
and fooles

are not able to prouide necessaries for this mortall life, yet if they were sure to liue alwaies, they would not set a point by the kingdome of God, which wretched caitifes so miserably overwhelmed with earthly vanities, that they can thinke of nothing else but earthly gewganes, shal one day mangle their hearts, vnderstand how vile and how vaine things haue beene, wherein they esteemed their chiefe felicitie.

Autoph. It is méete that a Gentleman goe like a Gentleman, & that fine dames be daintily attired, would you haue Joan goe as fine as my Ladie? Let Courtiers court it, it is but a credit to goe gaie, or els many are deceived.

Philox. It is a credite in déede, and so, many carrie all their credite on their backs, which proude pecockes, if they were plucked as they shoulde be, would hang their heades for verie shame. Was there euer such exesse and superfluitie as is at this date, and in this land, men making themselves mon-

Pride of
women
portraied.

monsters, and women disguising themselves like puppets. The Prophet E-
saie speaking of the attire of women,
so curious in tricking and trimming Esaie. 3
by themselves with all their pretie
trinkets, doth so decypher them, as if
he had an intuentorie of their chests, I
saie, he doth displate them enen from
the crowne of their heads, to the sole
of their fete, As their ouches ~~Et~~ brou-
ches, their slippers, the cals, the found
attire, their sweete bals, their brace-
lettes, their attire of their heades,
their head bandes, their tablettes,
their earerings, their rings, their mu-
flers, their costly apparel, their vailes,
wimples, their crisping pinnes, their
glasses, their lymnes, and their lawns,
and such like knackes: and he telleth
them that God can well skill to make
reformation, since they were set on
the hoigh, and all bent vpon brauery,
setting cock on the houe, and hauing
no care of amendement. But now a
dayes ruffianisme is more rise than
euer it was, and pride seeks to display
his armes by all kindes of disordered

varieties, they are still deuising of
some new bable or other, & are neuer
at an end. Now French fashions, now
Italian toies, and al to make English
fooles: and thus whilst we are so bu-
sie in making our bodie braue, our
soules are eaten to death with rust &
canker. The Lord commaunded the
Iewes, that they shoulde not weare
garments of linsie wolse, that is, they
should obserue a simple and naturall
fashion of their attire, and not to vse
such gale glorious slim flams, and to
seeke after superfluous deckings. For
when men doe so, it is as if a man
shoulde disorder a whole house, or turn
the pots and the platters, mingle the
sheetes with the towels, tolle & tum-
ble all things topsie turuie: the like
madnesse, I saie, is committed, when
we doe not rightly and orderly apply
to our vses those thinges which God
hath bestowed vpon vs, but mingle
them according to our owne imagi-
nations, and is it not a wonder to see
what pretie knackes fine heads can
inuent to feede fond desires. For as
sone

soone as they see the foolish Gentlemā
to be tricked with the delight of some
new deuised Lucyferlike tricks, then
begin they to set such dainties abroch
as may make fat soles, & leane pur-
ses. Oh this is braue, saith one, this
will tricke it, sayeth another, I will
haue a newe deuise, saith the third.
Thus is their strining & emulation,
who shoulde possesse the highest place
in the schoole of vanitie, & many there
be which, were it not for the main-
taining of their pride, might keepe good
hospitality, releue the poore, do good to
the common weale wherin they liue,
whereas now they hang such slim flā
about their necks, & lay so much vpon
their backs, that they are not able to
spare anie thing from their bellies, in
the meane time naked neede is sent
packing, & no regard is had of the vse
of Gods creatures. What should I
say, there is nothing else but confusi-
on in our lines, we are as blinde as
bēttles, and made drunken with the
dregges of vaine excesse: if some
good men which liued in the time

of simplicitie, should see howe men at this present doe leade their liues, how one daie they must haue this toie, an other daie that, and the thirde haie a new bable, some must shifte twice a daie, or else they haue not playd their partes. If some, I saie, which lined in y^e tunc of simplicitie, did but see what forging of fine conceits there is to put that toie out of vse, which was inuented but three daies a go, and all to get money, and also how others lash out to maintaine their porte, which must needes bee in print, I warrant you, would they not clappe their hands at them, yea, would they not spit at such fondnesse?

Autoph. Fie, fie, there is no wise man but will laugh at you, & I know euerie daintie dame will scorne you. Is it not meete that a Gentleman should haue a gowne for the night, two for the daie, some for winter, and some for Summer, one all furred, an other halfe faced, one for this daie, an other for that? Should not a Gentleman haue change of attire, to shifte
twice

twice in one daie, one after þ French
fashion, and an other after the Tur-
kie, call you these toies?

Philox. Oh Autophilus, the Israe-
lites were content with such attire as
God gaue them, although not gorge-
ous, and God so blessed thē, that their
shoes and hose lasted fortie yeere, and
those which were woꝛne of their fa-
thers, their children toke no scoꝛne to
weare them afterwards: but we are
neuer content, for some will not stick
to bestowe moꝛe on a dauncing shirt,
than is sufficient to buy an handsome
sute of apparel: others hang their re-
uenues about their neckes, and in the
ende some will not sticke to ieoparde
the best ioynt about them, to main-
taine their proude estate: another if
he haue not money to buy him gayish
clothes, yet that he may play his part
in the pageant of pride, will lash out
all his money in his purse vpon great
buttons. Another because he will bee
in the fashion, will bestow two pound
of daglockes in panching his doublet,
the true linerie and cognisance of his

maister whom he serues. Another because he would haue a tricke aboue the rest, must weare his hat without a band, and goe with vngartered hose; as either he would haue people to laugh at him, or shewe that hee is wearie of his life: and that which is most abhominable, some there are which take bzaury in their lōg hair, loking grimly as if they were fraye bugs to scare children, or satyres & sauage creatures come out of y^e woods. Thus they which are made men by y^e woꝝk of God, created to serue him in true righteousness & holines al y^e daies of their liues, by Circes, I should say, by Satrans inchantments, are changed into Apes, Hogs, and Asses, behauing them moze brutishly thā euer did the Ethnikes themselves.

Autoph. As touching men, it were pittie they shoulde become such monsters as you would make them, and as for women, albeit they haue tong enough to aunswere for themselves: notwithstanding I will speake for them in this behalfe. Is it not meete,
think

think you, that they curle their haire,
 paint their faces, go fine and gayish,
 to the end they may delight their hus-
 bandes eyes, and to retaine his loue
 towarde them: yes, yes I warrant
 you, if you shoulde controll them
 to theyr faces, they coulde verie
 quicklie shape you suche an aun- A cloake
 swere. vnder

Philox. A shamefull thing were
 it, and if they shoulde so aunswere. which wo-
 First in respecte of theyr husbandes, men hide
 and then in regard of God especially: their pride
 in regarde of their husbandes, for
 that in so saying, they shoulde charge
 him to be delighted with the worke
 of the deuill, as though that a wise
 and christian husband had rather that
 his wife shoulde paint her selfe and
 flourish like a common harlot, than
 goe like a graue matrone: in re-
 specte of almightie G D D, for that
 they which doe colour their faces,
 and die their bodies, doe therein
 goe aboute to reprove the excellent
 worke of him that made them, in-
 somuch that they doe seeme, as it
 were

The true
ornamēts
of women.

were ashamed of his workmanship. Paul teacheth them another lesson, that they shoulde decke themselves with shamefastnesse and sobernesse, not to curle their haire, to die theyr faces, to glitter with their golde or precious clothes. A common prouerbe it is amongst the Grecians, that it is not golde or pearle that beautifieth a woman, but good and honest conditions: so that in stead of their gaudes, embzoderies, bzacelets, and borders, they should onely delight in the decking of Gods lawes: that ought to bee their iewels: in sted of their frontlets and bzacelettes, and in stead of theyr rings and costlie gemmes vpon theyr fingers, they should haue Gods lawes before their eyes, and at their fingers endes, so that if they shoulde looke vpon themselves, yea although but vpon their nailes, it shoulde come into their minds to thinke that they haue a maker, who fashioned the, & whose pleasure it is they shuld wholly frame themselves in true obedience and seruice all the daies of their life. And in
stead

stead also of beautifying and garnishing of houses, in making them of a glorious & sumptuous shew, to the end it may bee saide, this is the house of some man of honour and estimation, the lawe of God ought to be written vpon it rather, according to that in the sixte of Deutonomie, Thou shalt binde them, saith Moses, that is to wit, the words of the lawe, as a signe vpon thy hands, & as frontlets, written betweene thine eies: thou shalt write them vpon the entrie of thy house, and vpon thy gates. But to deale more plainly Autophilus, do but tell me this, what is one of the chiefest causes why the poore are almost pined through penurie, and such a famine now doth shewe it selfe in the land, as it doth?

Pride
cause of
dearth &
penurie.

Autoph. I cannot directly tell you, I hope you will not saie that pride is the cause thereof.

Philox. Yea truly, how can it be any otherwise, while one man spendeth that which might serue a multitude, and fewe there be which distribute

A compa-
rison.

bute of that abundaunce which they
haue receiued, beeing made dronke
with the dregges of excelle and super-
fluitie, when we neither keep a mean
in them, bestowe them to the profite
of our poore bꝛethꝛen, nor yet are
mindful of him of whom we haue re-
ceiued them. If a ffather perceiue his
childe to cramme himselfe too full, and
be giuen to ouer much greedinesse of
the belly, he wil cut him smaller mor-
rels: and if hee see him ouer licoꝛous,
and to haue, as they call it, a white
bread tooth in his head, hee will giue
him the contrarie, else he shall marre
his childe. If this be so, then if we a-
buse the benefites of God distributed
in so good order, conspiring euen an
alteration of nature it selfe, is it anie
meruayle if the Lorde doe giue vs
smaller morselles, and cutte vs shoꝛ-
ter commons, making vs gladde to
snappe at a cruste: is it anie mer-
uayle if wee unhallowe the crea-
tures, seeking to create a newe
woꝛlde, to feede on fond desires, if the
Lorde doe sende a moꝛaine amongst
our

our cattell , sende an vnseasonable
 sēde time, and an vntimely haruest,
 sende a famine and dearth into the
 lande, for the wickednesse of the peo-
 ple: I feare me Englande is in the
 waie to ouertake Sodome and Go-
 morra, the partners of proude hear-
 ted people , for when as the Lorde
 had giuen them aboundaunce and
 plentie of all things, and they were
 growen fatte, then beganne they to
 kicke and spurne agaynst the foster
 Father, to exercise crueltie and op-
 pression agaynst the poore, and to run
 headlong and headlong vnto despera-
 tion.

Autoph. If euerie thing were
 so out of temper, as you would seeme
 to make it, it is meruayle that the
 Lorde doeth not powze his heauie
 wrath and indignation vppon the
 lande , as hee did vppon those wic-
 ked Cities Sodome and Gomor-
 ra.

Philox. The iudgements of the Lorde
 are secrete and vnscrutable , hee
 may

1.Pet.5

Heb.10

may come before we be redie for him: he is patient to vs ward, as teacheth Peter, and therefore we must learne Autophilus, to make a commoditie of the Lordes patience: although he bee long in comming, and loth to execute his iudgement vpon vs, yet at the last he will come: although he forbear in drawing the sword of iustice against vs for our sinnes, yet if we deferre amendment of life untill such time as he be enforced to strike, he wil pay vs home to vtter perdition both of bodie and soule, and therfore let vs humble our selues vnder the mightie hande of God, least hee deale roughly with vs in the daie of visitation, yea, let vs bowe our neckes in time, for if the mightie hand of the Lord doe fight against vs, we shal not be able to beare it. It is an horrible thing to fall into the hands of the liuing God, saith the Apostle, if we staie until he shew him selfe our enimie, we shal finde that he is the God of iustice, and the God of reuenge, yea, and that hee is a fierce & terrible God against such as are lulled

led a slepe in the cradle of securitie.

Autoph. If God were so angrie as you would seeme to make him, many mens cases were to be thought more desperate, and dangerous. No, no, God is mercifull, fauourable, and full of compassion, at what time so euer a sinner doth repent him from the ground worke of his heart, he will receiue him, his mercie is ouer all his workes. I know well inough that he would not the death of a sinner, and therefore make the matter no worse, then it is: for if men did not thinke that God did winke at many things, they woulde looke better about them then they doe.

Philox. Why how now Autophilus, now you mende the matter well, see howe you slip from one sinne to another there is not a more ougly monster, neither any thing more abhominable to the Lord then presumption. I doe not deny but that God is mercifull and patient to vs sinners, that he woulde haue none lost but receiue all to repentance, as Saint Peter teacheth.

Presump-
tion por-
traied.

teacheth notwithstanding, it is a
 badde consequence, that because he
 is mercifull, therefore wee shoulde
 abuse his mercie: because hee is
 the God of compassion, therefore wee
 shoulde presume vpon his patience:
 such wicked ones are to vnderstande
 that God hath two armes, the one of
 iustice, and the other of mercie: and
 those which will not make any com-
 modity of the Lordes patience, must
 be smitten with the swoorde of iustice.
 Saint Paul teacheth an other lesson,
 That wee shoulde not contemne the
 riches of his mercie. If he promise
 thee mercy and grace to day, sayth
 saint Augustine, thou knowest not
 whether hee will proffer it thee to-
 morrow. If he offer thee life and im-
 mORTALITYE this weeke, thou knowest not
 whether hee will proffer it thee the
 next weeke. And therefore Autophil-
 us, beware of presumption, lest defer-
 ring conuersion from houre, to houre:
 from day, to day: from week, to weeke:
 from yeare, to yeare: the iudgement
 of God suddenly ouertake you. Our
 liues

Rom. 2.

lines doe hang at a twine threde as it were, and we are sodainely ouerturned, we may learne this by experience: hath not one sodainely bene drowned: an other broke his necke with a fall: an other bene sodainely slaine by the sword: an other salne into the hands of theues, and thereby cruelly murdered: an other salne downe dead in the streets: We haue seene, or at the least might haue seene some of these fearefull tragedies: as for the time of our life is short, fiftie yeares and tenne: it is cut off quickly and we flie away, sayth the Prophet Dauid, Wee haue spent our yeares as a thought. Our life for the shortnes and inconstancie of it is compared, to grasse, to a vapour, to smoake, to a weauers shuttle, which slideth away swiftly. When so experience teacheth, to day a man to morrowe none. Besides this, death is such a Sommer as will haue no nay, neither will be corrupted by any bribes: who whether he come first or last, early or late, will not be resisted. And therefore as Salo-

The short-
nesse of
mans life.

mon reporteth : That man is blessed
 that feareth in his heart . That is to
 wit , calleth vpon himselfe whilest it
 is today : dallieth and delayeth not
 vntill he be compelled and constrain-
 ed to acknowledge from whence he
 came , and whither he must returne,
 But as for such miscreants which
 do beare out their tongues like mad
 men, and fret like chafed Bulles, set-
 ting themselves against the iudge-
 ments of God , and like Giants ma-
 king warre against the forewarning
 of his messengers as did the old world
 against Noe the Preacher of righte-
 ousnes, vntill the moment of destru-
 ction. These must at length seele that
 the Lorde hath a naked rodde of ven-
 geance, and a Scepter of iustice when
 they shall deaoly pay for their proude
 presumption . For the Lorde hath no
 mercie for such as walke in the vaine
 delights of sinne, and in the stubbor-
 nes of their owne heart, adding drun-
 kennes to thirst: that is, ioyning one
 horrible sinne to another . Let the
 wicked forsake his waies, and the vn-
 righteous

Deut. 29.

righteous his own imaginations, and
returne vnto the Lorde, and hee will
haue mercie ypon him. Esay. 55.

Autoph. Hath not Christ spoken
it. Philoxenus, that whosoever belieueth
in him, hath eternall life. I
woulde you knew it, I hope to be sa-
ued by the death of Christ, as well as
the best of you all: and therefore if
you goe about to perswade me other-
wise, I will shut vp for you trouble
my conscience.

Philox. Wouldest thou make the
death of Christ a baud for thy sinnes,
and so worke that pillany against
Christ? Dost thou think y Gods mer-
cy is common to all? No, no, thou ma-
kest thy reckoning without the Booke:
and when it comes to the vpscore,
thou shalt scape short: for it will proue
farre otherwise, thou shalt find Gods
mercy turned into iustice, and Christ
his death turned into worme woode:
because thou hatest knowledge and
chosest not the feare of the Lord.

Autoph. Wee shall neuer haue

done

done if I follow you vp and do none at
random as you leade me.

Philox. Nay we should neuer haue
done if we shoulde display all the va-
nities and hypocrisies of worldlings.

Autoph. Tush, tush, you terme e-
very thing at your pleasure.

Philox. I fearme them as they
are, and I would you were not made
drunken with worldly pleasure.

Autoph. I will ende with you for
I haue a further matter in hande
which shall bring more profit and
pleasure then all this befoze spoken.

Philox. What is that Autophi-
lus.

Autoph. If I should tell you, wee
should neuer haue ended: therefore ad-
ieu for I haue much to doe.

Philox. Much to doe indeede, for
an hypocrite to hate the world, denie
himselſe, take vp his Crosse and fol-
low Christ.

FINIS.

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1872

1873

1874

1875

1876 1877 1878 1879 1880

1881 1882 1883 1884 1885

1886 1887 1888 1889 1890

